An informational, literary, educational, and training magazine
of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ

القران الحكيم 2:258

Ahmadiyya Gazette Online

United States of America

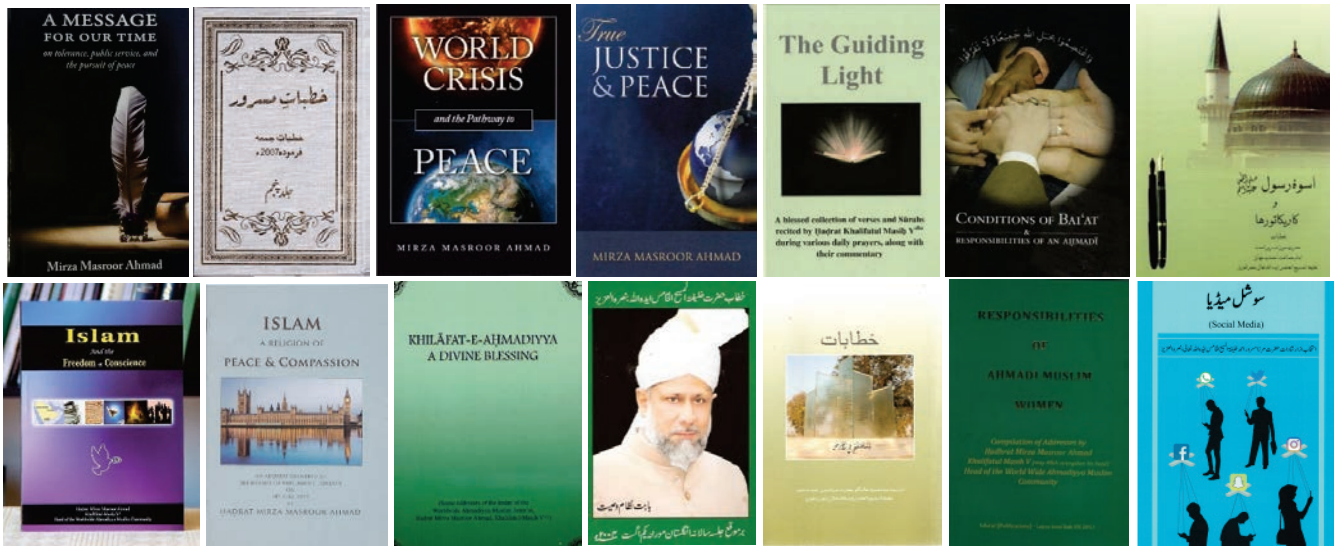
Ramadān and Masih Mau'ūd Edition March 2024

AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who belive in the Messiah
Mirza Ghulam Ahmad as of Qadian

Books by Ḥaḍrat Khalīfat-ul-Masīḥ V

may Allah be his helper



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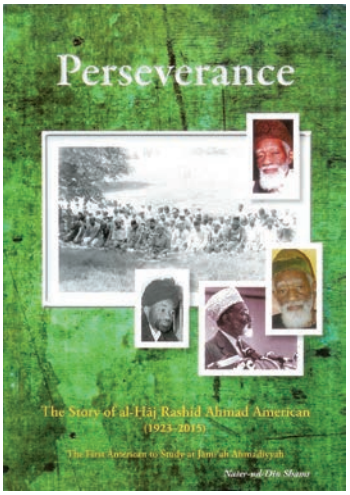

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Ahmadiyya Gazette Online

United States of America

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Acronyms for salutations used in this publication

S.a./s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
A.s./a:	'Alaih-is-Salām
R.a.:	Raḍiyallāhu 'Anhu/'Anha (may Allah be pleased with him/her)
R.h.:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
A.b.a.:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

Ramaḍān and the Promised Messiah Edition

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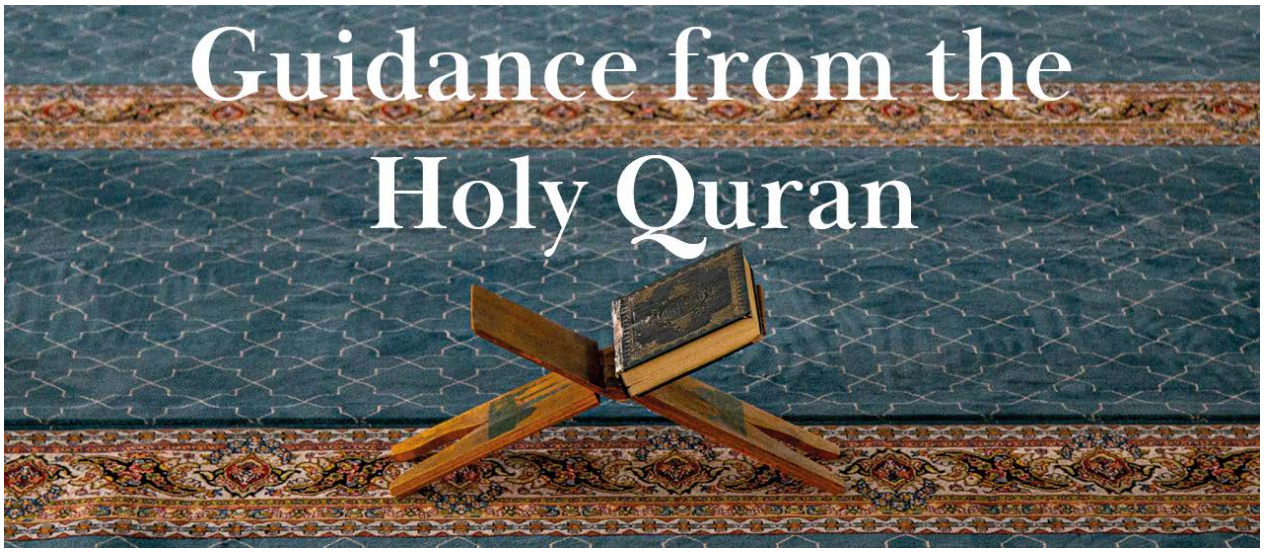


Second Coming of the Messiah

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا
مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ﴿۳﴾ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴﴾

Translation: He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they were before, in manifest misguidance. And among others from among them who have not yet joined them. He is the Mighty, the Wise. (62[Al-Jumu'ah]:3-4) (English translation of the Holy Qur'ān by Hazrat Maulawi Sher Ali)

Commentary: The divine mission of the Holy Prophet consisted in the performance of the fourfold sacred duty referred to in the verse under comment. This was the noble task which was to be entrusted to that great Prophet for whose appearance among the unlettered Arabs the Patriarch Abraham had prayed several thousand years in advance, when in company with his son, Ishmael, he was raising the foundations of the Ka'bah (2:130).

In fact, no Reformer can truly succeed in his mission unless he prepares, by his noble and purifying example, a community of sincere, devoted and righteous followers, to whom he teaches the ideals and principles of his Message and their philosophy, significance and importance, and then sends them out to preach that Message to other people. The training he imparts to them refines their intellect, and the philosophy of his teaching engenders in them certainty of faith, and his noble example creates in them purity of heart and refines character. It is to this basic fact of religion that the verse under comment refers.

The verse signifies that the Message of the Holy Prophet was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations till the end of time. Or the meaning may be that the Holy Prophet will be raised among another people who have not yet joined his immediate followers. The reference in the verse and in a well-known saying of the Holy Prophet is to the Second Advent of the Holy Prophet in the person of the Promised Messiah in the latter days. Says Abu Hurairah: "One Day we were sitting with the Holy Prophet when Surah Jumu'ah was revealed. I asked the Holy Prophet, "Who are the people to whom the words And among others from among them who have not yet joined them, refer? Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, "If Faith were to go up to the Pleiades, a man from these would surely find it." (Bukhari) This hadith shows that the verse applies to a man of Persian descent. Now, the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (62[Al-Jumu'ah]:3-4)]

Sign of Attestation of the Second Coming of The Messiah

قَالَ النَّبِيُّ ﷺ

يَخْرُجُ الْمَهْدِيُّ مِنْ قَرْيَةٍ يُقَالُ لَهَا كَدْعَهْ

وَ يُصَدِّقُهُ اللّٰهُ تَعَالٰى

وَ يَجْمَعُ اَصْحَابَهٗ مِنْ اَقْصَى الْبِلَادِ عَلٰى عِدَّةِ اَهْلِ بَدْرٍ بِثَلَاثِ مِائَةٍ وَ ثَلَاثَةَ عَشَرَ رَجُلًا

وَ مَعَهٗ صَحِيْفَةٌ مَخْتُوْمَةٌ فِيْهَا عَدَدُ اَصْحَابِهٖ بِاَسْمَآئِهِمْ وَ بِلَادِهِمْ وَخِلَالِهِمْ

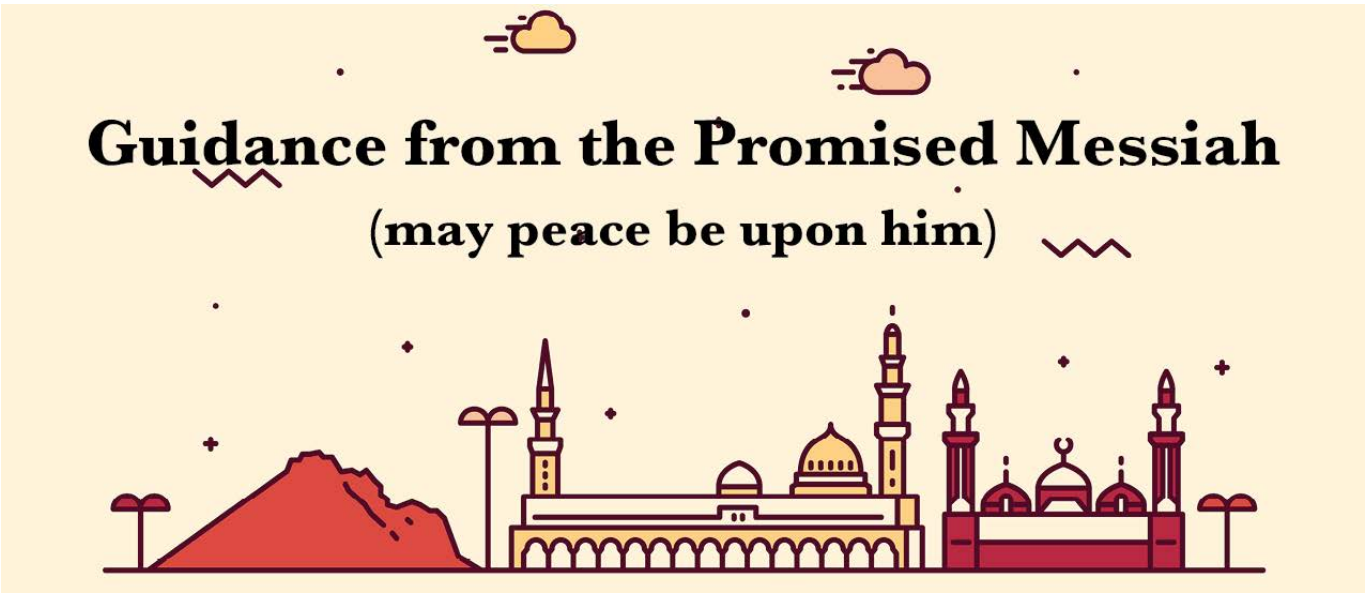
[Jawahir-ul-Asrar, p. 56, Hazrat Sheikh ‘Ali bin Hamza bin ‘Aliyy-ul-Malak-ut-Tusi, Irshadat-i-Faridi, vol. 3, p. 70]

The Holy Prophet (may peace and blessings of Allah be on him) said:

“The Mahdi will come out of the village whose name is Kad‘ah (Arabacized name of Qadian) and then he said that God will confirm this Mahdi and gather his friends from far and wide, who will be counted equal to the number of the people of Badr, that is, three hundred and thirteen, and their names and addresses will be recorded in an authoritative book.”

(Translation by the Editor from “Supplement Risala Anjam Ātham,” Ruhani Khazā’in, vol. 11, p. 325)

(The names and addresses of 313 companions of the Promised Messiah and Mahdi (may peace be on him) are written in the Promised Messiah’s book, “Supplement Risala Anjam Ātham,” Ruhani Khazā’in vol. 11, pp. 325-8)



The Love for the Holy Qur'ān and the Holy Prophet

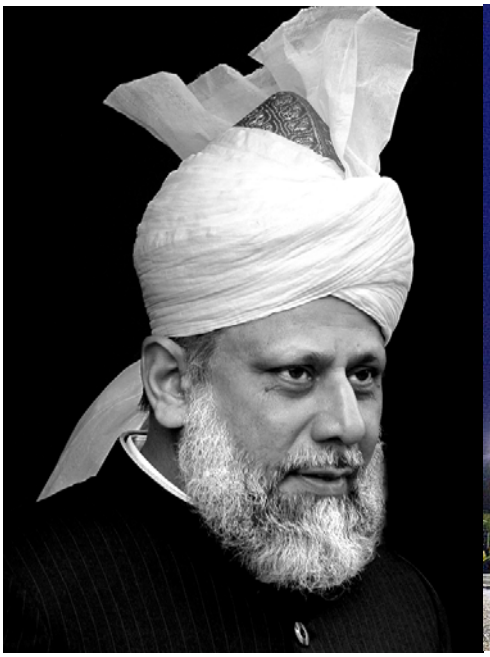
May peace and blessings of Allah be on him

An essential teaching for you is that you should not abandon the Holy Quran like a thing forsaken, for therein lies your life. Those who honor the Quran will be honored in heaven. Those who give precedence to the Quran over every Hadith and every other saying will be given precedence in heaven. Today, there is no book on the face of the earth for mankind except for the Quran. The sons of Adam have no Messenger and Intercessor but Muhammad, the Chosen One, peace and blessings of Allah be upon him. Endeavor, therefore, to cultivate true love for this Prophet of glory and majesty, and do not give precedence to anyone over him, so that in heaven you may be counted as those who have attained salvation.

Remember, salvation is not something that will be manifested after death. On the contrary, true salvation exhibits its light in this very world. Who is the one who attains salvation? Such a person is he who believes that God is true, and that Muhammad, peace and blessings of Allah be upon him, is the Intercessor between God and all His creation, and that under the heaven there is no Messenger equal in rank to him, nor is there any book equal in status to the Quran. God did not desire that anyone should remain alive eternally, but this Chosen Prophet lives forever. (Noah's Ark by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, pp. 22-23, Islam International Publications UK)

Harnessing the blessings of Ramadan

From Friday Sermon 19*th* June 2015 of Hazrat Khalifatul-Masih V
(may Allah be his Helper)



Today is Friday and the first day of the blessed month of Ramadan thus making it a day of countless blessings. The Holy Prophet (peace and blessings of Allah be on him) said that there is an hour on Friday when whatever a true believer supplicates gains acceptance by God. And he told us about Ramadan that during this month doors to Paradise are opened while doors to Hell are shut. God's grace and mercy is particularly stirred in Ramadan and true believers are showered with blessings. Indeed, the Holy Prophet (peace and blessings of Allah be on him) said there are some conditions to attract God's grace. One should shun idle, vulgar matters and chaos, eschew using abusive language and getting involved in altercations and should respond to all evil with: I am fasting and I am eschewing all this for the sake of God. This would make one fast in the true spirit.

God has tied the significance of Ramadan with acceptance of prayer in the following verse: And when My servants ask thee about Me, say: "I am near. I answer the prayer of the supplicant when he prays to Me. So, they should hearken to Me and believe in Me, that they may follow the right way." (2:187). Thus, stressing the blessedness of Ramadan by placing this verse directly after the verse regarding Ramadan and tying in acceptance of prayer with fasting during the holy month. Fridays during Ramadan are of enhanced significance but God has not pinpointed the hour during Friday when supplications gain acceptance, thus emphasizing that supplications should be made night and day.

Generally speaking, during Ramadan God puts Satan in fetters, opens doors to Paradise and comes

closer to man. On top of this, Fridays during Ramadan should be fully availed of. The main prayer of a believer should be made with humility to be included among those whose prayers of night and day are accepted all the time and not only in Ramadan; so that one may be permanently guided. The verses preceding 2:187 state that earlier people also fasted, but this is not the impetus for fasting. The impetus for fasting is to adopt righteousness and avoid spiritual and moral weaknesses. (2:187) states: "...may follow the right way." This signifies having correct morals and maturity of senses on a permanent basis.

Ramadan is a month of countless blessings but these blessings are given to those who follow the commandments of God and enhance in faith. If one only offers Friday Prayers during Ramadan and does not carry on afterward, one is not abiding by God's commandments and has a weakness of faith. How can one go on to complain that one's prayers are not answered? Those who are restless to come to the refuge of God need to spend their time praying with extreme humbleness and humility by acknowledging their shortcomings. Some people assume that God comes closer to man during Ramadan so praying during this month is sufficient. This is a misleading thought. One should seek God's closeness with complete and utter humility. Indeed, God is Ever-Present but man can only gain nearness to God when he abandons all else except God and turns only to Him with humility. It should be understood very well that the objective can only be attained with righteousness and piety leading us to enjoy personal as well as communal fruits of success that God has destined.

Man does wrong and man sins but as long as he has fear of God and acknowledges his wrongs and has righteousness, God covers his sins and wrongs and ultimately enables him to repent. We should pray during Ramadan for ourselves, our near and dear ones, and for members of the Jamā'at that may everyone attain righteousness and fear of God. If we pray for each other with compassion angels will join in our prayers.

What is righteousness? It is fear of God and as long as we have righteousness God will cover our shortcomings and our sins unless we become so audacious that fear of God leaves us when committing sin! If weakness leads us to sin but is followed by fear of God, God forgives us. Fear of God is love of God and as long as we have it, we will be saved from ruination. Indeed, it is conditional that this love is true love. God knows what is in hearts and none can deceive Him. Thus, owing to God's love if we stumble and then pick ourselves up and follow His commandments, God keeps His sense of honor for our love for Him and does not let us go to waste and enables us to repent. However, if man discards the very essence of righteousness and rejects it, he is punished.

We are most fortunate that we accepted the Promised Messiah (on whom be peace) who repeatedly told us to abide us by righteousness. After him, we have been given a spiritual system [of Khilafat] which reminds us time and again regarding the essence of righteousness. Indeed, Ramadan too comes each year to nourish and sustain this essence. Everyone should try and avail the beneficence of this sacred month and become servants of God. If due to our shortcomings and failings, God delays acceptance of our prayers it is like when a mother momentarily shows her displeasure in order to correct her child. But when the child realizes his fault and goes to the mother, she embraces him. Indeed, God's love is greater than mother's love. He is ever looking out for man to repent so that God may forgive him.

The Holy Prophet (peace and blessings of Allah be on him) said that man's repentance pleases God more than a person who finds his lost she-camel in the wilderness. If a man turns to God with the intention to repent during Ramadan, God runs to that person. The Holy Prophet (peace and blessings of Allah be on him) said God says if a man comes one span nearer to Me, I go one yard closer to him and if he comes one hand span closer to Me, I go a distance of two hand spans and if he comes to Me walking, I go to him running. Thus, if man does not avail of so many ways and means that God has put in place to seek His pleasure then it is nothing but man's own hard-heartedness.

We cannot imagine or indeed explain the love God has for us. Indeed, the aforementioned hadith creates a most excellent concept of God's love, yet it is not possible for us to really encompass God's love. Our knowledge is weak and limited; we cannot even know what is in the hearts of other people. Describing this Hazrat Muslih Mau'ūd (may Allah be pleased with him) said we cannot even understand the works of God, how could we understand His love! The Holy Prophet (peace and blessings of Allah be on him) tried to explain God's love to us through examples and analogies.

When the enemy was completely defeated in the Battle of Badr and prominent and daring disbelievers were whipping their mounts to retreat from the frontline a woman was found fearlessly going around the battlefield. She would pick up any child she saw and then put it down. The Holy Prophet (peace and blessings of Allah be on him) said this woman has lost her child. Mother's love was so overwhelming that she had no fear of being in the middle of the destruction-filled battlefield and hugged every child she saw and then let go realizing it was not hers. Eventually, the woman

found her child, she embraced him and with complete abandon sat down with him with no thought of the dangers around her or indeed the dead bodies and the fact that battle had not quite ceased. The Holy Prophet (peace and blessings of Allah be on him) said, you see with such satisfaction she sat down once she found her child while beforehand, she was extremely anxious. It is the same with God and His love for man. God is as grieved as the mother of the missing child when a person is lost due to his mistakes or sins. And when that person repents and returns to God, God is happier than the woman who found her lost child.

Our God is always ready to forgive providing we are also ready to be forgiven. Any negligence is on our part. God's forgiveness covers the person who turns to God and seeks forgiveness for his sins. Hazrat Muslih Mau'ūd (may Allah be pleased with him) said not only does God's forgiveness cover one's sins but it also forgets the sin/wrongdoing and makes people forget it too. This is why one of God's names is Sattar (Coverer of faults). This Divine attribute signifies an intense quality to cover other's faults. People can cover the faults and sins of others but they cannot make people forget them whereas God can remove the memory of sins committed by people from the minds of others. If God was not Sattar man would not even have peace in Paradise. Our God not only covers our faults He also effaces our sins and restores our respect. How much sacrifice should we be making to go to such a Loving God, to become His servant and indeed to run to Him!

Satan waylays at every corner but we will contend with him and fail his every attack by coming into God's refuge. Becoming a true servant of God will be truly availing the blessed month of Ramadan. It will benefit us on a personal as well as communal level. Progress of members of Jamā'at translates into progress of Jamā'at. We know that the Promised Messiah (on whom be peace) said his progress and triumph was through prayers. Thus, we should turn to God and seek progress of our Jamā'at and pray fervently during these days. We should not limit our prayers to ourselves and our near and dear ones. Rather we need to intensively widen the scope of our prayers, then alone will we be paying the dues of being part of the Jamā'at of the Promised Messiah (on whom be peace) and we should be grateful to the favor of God of including us in the Jamā'at. God has placed a huge responsibility on us as Ahmadis for which the Promised Messiah (on whom be peace) drew the attention of his Jamā'at to prayers. We are indeed humble and weak and acknowledge our incompetence. However, we are the people on whom God has placed the responsibility to attain a magnificent objective which is not possible without His grace.

In this regard, Hazrat Muslih Mau'ūd (may Allah be pleased with him) said if we are in fact weak and the task assigned to us is very difficult then how can we do this task? This task requires a lot of power to bring it to completion while we are weak. It will have to be acknowledged that either we are not that weak or this task is not as difficult as it is claimed. Or if both these statements are correct and we are weak and this task is difficult then it will have to be acknowledged that besides our efforts God has put other sources in place for the task to be completed. It is God Who is going to fulfill the objective and Islam Ahmadiyyat is going to triumph in any which way, there is no doubt whatsoever of this. And for the attainment of this God has taught us the means of prayer. Our task will not come to completion through our efforts alone although in obedience to God's will we are ever ready for sacrifice. We pray to God that with His grace He helps us through His hidden sources which He has willed.

The fact is that God has made us the apparent source whereas the real source which will bring about triumph is something else. However, we should have a certain heart-felt passion for the triumph of Islam which should manifest in the form of prayers. Hazrat Muslih Mau'ūd (may Allah be pleased with him) said an analogy of our situation can be drawn to when during the Battle of Badr, the Holy Prophet (peace and blessings of Allah be on him) threw a handful of pebbles at the enemy God stated that what followed was not due to his throwing pebbles rather it was from God that a fierce wind started which blew off millions of pebbles from the ground in the eyes of the disbelievers. That is, behind the handful of pebbles thrown by the Holy Prophet (peace and blessings of Allah be on him) was working God's power. We too are like the pebbles of Badr, the pebbles which the fierce wind blew off blinding the disbelievers. We have to acknowledge that God has put other arrangements in place to bring about the triumph of Islam and those arrangements are prayers of God's servants which attract God's grace and turn the impossible into the possible. The Promised Messiah (on whom be peace) said indeed this is what our success depends upon.

We should especially pray a lot during these days of Ramadan for the triumph of Islam. May we become like the handful of pebbles of Badr. May God overlook our negligence and mistakes and make such arrangements that we attain our objective. May our negligence never be a source of joy for others and with His grace, may God strengthen our weak hands to do the task that needs doing. Prayers should be made for oneself, for each other and for the progress of Jamā'at and for the enemy to fail and lose out and for the manifestation of God's majesty and glory! The world is fast

denying the existence of God, may it recognize God. May God forgive our mistakes and instill such strength within us availing which we can make Islam triumphant over all other world religions. May each one of us become a sincere servant of Islam and may worldly desires become secondary for us. May our hearts be effusive to uphold faith and to utilize all our capacities for this purpose. May God so strengthen our actions and our capacities that the enemy's strength is disgraced by comparison! Not only may God forgive our faults but also instill abhorrence for sin in our hearts and may we never break His commandments and be included among those who abide by His commandments and perfect their faith! May we love piety and everything good and may righteousness be instilled in us firmly! May the love and ardor of God become our sustenance and may our every word and deed be in accordance with God's pleasure and when we present ourselves before Him, may He grant us His pleasure. May God make us truly attain all of this during this Ramadan!

Basic Tajweed Rules for Recitation of the Holy Quran

Huroof-e-Halqi

Six letters (Huroof) are pronounced from the guttural (Halqi) and are called the Huroof-e-Halqi (حروفِ حلقی).

ء ـ ہ ـ ع ـ ح ـ غ ـ خ

There are three levels of Huroof-e-Halqi. (1) Top Level (2) Middle Level (3) Bottom Level

(1) Top Level غ ـ خ (2) Middle Level ع ـ ح (3) Bottom Level ء ـ ہ

Exercise:

تَشْهَدُوْنِ ـ حَيْثُ ـ خَلِيْفَةً ـ وَاخْشَوْنِ ـ يَفْعَلُوْنَ ـ يَبْلُغَ ـ يُؤْخَذُ عَلَيْهِ

(Contributed by Qudratullah Ayaz, Milwaukee)

Invitation to Writers for the Ahmadiyya Gazette, USA

We are thankful to all those who sent us articles and Ahmadiyya news of chapters for publishing in the Ahmadiyya Gazette, USA. May Allah reward them for their sincerity.

We recently published three souvenirs to commemorate the hundred years of Ahmadiyyat in the US. The last souvenir was the American Icons of Ahmadiyyat. We feel that many inspired souls could not be part of that souvenir. We invite all those who want to contribute to the US icons of Ahmadiyyat. Please send us your articles at gazette@ahmadiyya.us, any article that can be of general interest to a large number of audiences. (Editor, the Ahmadiyya Gazette, USA)

The Promised Messiah's Friendship and Brotherly Relations

May peace be upon him

M. Adam Ahmad

Allah the Almighty says in the Holy Quran: اِنَّمَا الۡمُؤۡمِنُوۡنَ اِخۡوَةٌ

"Surely all believers are brothers." (Surah Hujurat [49]: 11)

According to Islamic teachings, friendships and brotherhoods should be formed for Allah's sake, unblemished with ulterior motives or interests. Securing a pure relationship in the name of God Almighty, promotes a strong sense of trust, resulting in an unbreakable connection that transcends selfish and worldly gains.

Hazrat Anas (may Allah be pleased with him) narrates that the Holy Prophet (may peace and blessings of Allah be on him) said, "Whoever possesses the following three qualities will taste the sweet delight of faith:

"Firstly, Allah and His Messenger (may peace and blessings of Allah be on him) become dearer to them than anything else. Secondly, they love a person only for the sake of Allah's love. Thirdly, they hate reverting to disbelief, as they hate to be thrown into the fire." (Sahih Bukhari, Kitab al-Iman, Hadith 16)

The Holy Prophet (may peace and blessings of Allah be on him) was the best of friends, and his Companions (may Allah be pleased with them) were witnesses to the fact that he loved them only for the sake of Allah the Almighty. Before the commencement of his formal ministry, the friends circle of Prophet Muhammad (may peace and blessings of Allah be on him) was limited because of his tendency towards seclusion; however, he still had friends, which included Hazrat Abu Bakr (may Allah be pleased with him), Hakīm bin Hizām, Hazrat Khadijah's nephew, and Zaid bin Amr, a relative of Hazrat 'Umar (may Allah be pleased with him). (The Life & Character of the Seal of Prophets, p. 160) After the revelation of Divine teachings, Prophet Muhammad (may peace and blessings of Allah be on him) laid the foundation of an Islamic brotherhood among Muslims and they became selfless friends.

The life of the Holy Prophet (may peace and blessings of Allah be on him) is replete with countless examples of love, kindness and compassion towards his friends and companions.

Once, a companion of the Holy Prophet (may peace and blessings of Allah be on him), Hazrat Ammar bin Yasir (may Allah be pleased with him) was subjected to extreme torture by the non-believers. He went to the Holy Prophet in a debilitated state, and in sheer agony, said, "O Messenger (may peace and blessings of Allah be on him) of Allah, people are killing me. They put so much load on me that I am unable to carry." Seeing his dreadful condition and hearing his account, tears welled up the eyes of the Holy Prophet (may peace and blessings of Allah be on him). It is narrated by Hazrat Ummi Salama (may Allah be pleased with her): "I saw the Messenger of Allah setting Ammar's hair with his own blessed hands and telling the people, Ammar is so dear to me as if he is the skin between my eyes and nose." (The Holy Prophet's love and kindness for his Companions, Al-Hakam, 20 November 2020, vol. 3, Issue 140)

Hazrat Mirza Ghulam Ahmad (peace be on him), who is the Messiah of Muhammad (may peace and blessings of Allah be on him) and appeared in the letter and spirit of Prophet Jesus (may peace be on him), received the fair share of mercy and gentleness from both sides. Besides establishing a relationship of loyalty, trust, and kindness with his followers, the Promised Messiah (peace be on him) was an inspiration for his opponents with respect to his lasting friendships and brotherly relations.

Unconditional friendship

Hazrat Maulawi Abdul Karim Sialkoti (may Allah be pleased with him) relates:

"On one occasion, he [Prophet Ahmad (peace be on him)] said, "It is my belief that any individual who makes a vow of friendship with me even once, I have such regard for this vow, that irrespective of their nature and no matter what they become, I cannot sever my ties with them. If the individual cuts off their ties with me themselves, in that case I am helpless. Otherwise, my belief is that if one of my friends had collapsed in the market after consuming alcohol

and there was a crowd of people around him, I would pick him up and take him away without fear of reproach by any critic." Then, he said, "The bond of friendship is a most valuable gem. One must not waste it away easily. No matter how unpleasant a friend may be to you, one ought to forgive and forget."

"Our brothers ought to take an important lesson from this example. To become angry with one another on petty matters and when incensed, to treat one another like the uncultured and impure is contrary to the bond that has been established by the hand of Allah." (Life of the Promised Messiah, pp. 78-79)

Caring for friends

Mirza Mubarak Ahmad states:

"The Promised Messiah, peace be on him, set a splendid example in this respect also, [that is, looking after his friends]. Hazrat Mirza Bashir Ahmad, Allah be pleased with him, says:

"'Seth Ghulam Nabi reported to me that once he came to Qadian to see the Promised Messiah, peace be on him. It was winter, and it was wet. He reached Qadian in the evening. After supper, he went to bed. Late at night, someone knocked at the door. When he opened the door, he found the Promised Messiah, peace be on him, standing at the door, with a glass of hot milk in one hand and a lantern in the other. Seth Sahib says that he was flurried to see the Promised Messiah (may peace be on him), who, however, very affectionately said, "Somebody sent me some milk, and it occurred to me that you might be in the habit of drinking milk at night, so I have brought it for you. Please drink it."

At this, Seth Sahib's eyes welled up with tears of gratitude. Glory be to God! What a sublime behavior! How much pleasure this Chosen Messiah of God used to find in serving and entertaining even his humble servants, and how much trouble he took on their behalf." (The Promised Messiah (may peace be on him), p. 27)

Hazrat Maulawi Abdul Karim (may Allah be pleased with him) narrates:

"I became ill and had gone to Sialkot for a few days during that time. My condition grew more fragile. My dear and honorable friend Mir Hamid Shah, Deputy Superintendent, District Sialkot, wrote a letter to His Holiness, [Prophet Ahmad (peace be on him)] about my illness. I feel obliged to record here the letter that he wrote in response because in my view this letter is a strong proof of His Holiness being a manifestation of Allah.

إِنَّمَا الْأَعْمَالُ بِالنِّيَاتِ

"Deeds are based on intentions." [Sahih Bukhari, Hadith 1]

The letter read as follows:

My honorable brother, Maulawi Abdul-Karim

"'Just now, at about 2 o'clock, I am in receipt of the letter that my brother Syed Hamid Shah has written about the condition of your illness. As soon as I read the letter, I was saddened with grief to such an extent as can be known only by God Almighty. May Allah, the Exalted shower His special mercy. I will pray with special attention. The fact is that of all the people in my community, the two of you are the only ones who have devoted their lives to me in the service of religion; you are one and the other is Maulawi Hakeem Nur-ud-Din. There is no third as of yet. And so, who can know, except for God Almighty, the anguish that I feel, the restlessness from which I suffer? May Allah Almighty grant you health and have mercy, and may He give you a long life. Ameen, and again, Ameen.

Give me swift news of your full recovery."

Sincerely, Mirza Ghulam Ahmad, Qadian. 24 October 1899.

Gratitude is due to God. Through the prayer of His Holiness (may peace be on him), I regained my health. As such, from among the circle of our noble friends, not a single one would disagree when I say that His Holiness, [the Promised Messiah (peace be on him)] holds the hand of each and every one of us, and this is always the case. (Life of the Promised Messiah (peace be on him), pp. 77-78)

Regard for friendship despite hostility

Maulawi Muhammad Hussain Batalvi was Prophet Ahmad's (may peace be on him) childhood friend and classmate, but he stumbled at the time of the Messiahship claim and not only broke the bond of friendship but also became one of the fiercest opponents of the Promised Messiah (peace be on him). He was among the first to issue a fatwa of kufr [disbelief] against Prophet Ahmad (peace be on him). However, the regard for and memory of their friendship remained alive in the heart of the Promised Messiah (peace be on him) till the very end. Consequently, in one of his late works of poetry, Prophet Ahmad (peace be on him) remembered Maulawi Muhammad Hussain of Batala in the following words:

قَطَعْتَ وُدَاداً قَدْ غَرَسْنَاه فِي الصِّبَا

وَلَيْسَ فُؤَادِيْ فِي الْوَدَادِ يُقَصِّرُ

"You cut off the tree of friendship that we planted in our youth; but my heart did not fall short – whatsoever – in this friendship." (Barāhīn-e-Ahmadiyya [English], Part V, p. 454)

Mirza Mubarak Ahmad writes:

"In the prosecution launched by Dr. Henry Martin Clark, the Maulawi [Muhammad Hussain] appeared as a witness against the Promised Messiah, peace be on him. In order to discredit his evidence, the Promised Messiah's lawyer, Maulawi Fazl Din, who was a non-

Ahmadi gentleman, asked Maulawi Muhammad Hussain Batalvi a derogatory question concerning his descent or family. The Promised Messiah (peace be on him) stopped him from doing so, saying emphatically, 'I will not permit any such question to be put to the witness.'"

Later, Maulawi Fazl Din always mentioned this incident with an expression of surprise and observed, "Mirza Sahib is a wonderful person; an opponent attacks his honor, puts his life in jeopardy, and in return, he stops his lawyer from asking his opponent such questions as might discredit [that opponent's] evidence." (The Promised Messiah, pp. 31-32)

In his biography of the Promised Messiah (may peace be on him), Iain Adamson writes:

"His [Prophet Ahmad's] devotion to old friends, and friends who had become enemies, never wavered. Muhammad Hussain was included in his prayers. He wrote of his despair that 'the tree of mutual love nurtured in our childhood' had been uprooted. He added, 'I can never forget the springtime of our friendship for the valley of my heart is not a desert nor strewn with rocks.'" (Ahmad, The Guided One, p. 291)

Hazrat Yaqub Ali Irfani (may Allah be pleased with him) states:

"Mir Abbas Ali of Ludhiana was one of the sincere friends of the Promised Messiah (may peace be on him) who was drawn towards him by God Almighty during the publication of Barāhīn-e-Ahmadiyya, and the courage and passion with which he served [Prophet Ahmad (peace be on him)] in that era is truly appreciable. However, Allah knows best as to what was the hidden depravity and defiance that finally separated him.

"When [Prophet Ahmad (peace be on him)] proclaimed himself to be the Messiah, he went through a trial, just like Maulawi Muhammad Hussain [of Batala] parted ways at that time. This test of Mir Sahib was in accordance with the prophecy sent by God Almighty." (Sīrat Hazrat Masih-e-Mau'ūd as, p. 256)

In spite of the fact that Mir Abbas Ali openly revolted against the Promised Messiah (peace be on him) and, in this opposition, he crossed all moral boundaries, the Prophet Ahmad (peace be on him) never abandoned their old friendship and always respected him.

Explaining the prophecy about Mir Abbas Ali and requesting prayers, the Promised Messiah (peace be on him) said:

"In short, this revelation describes the obtaining condition, not necessarily indicative of the final end, and the end is yet to come. Many there were who defected from the ranks of the righteous and became their sworn enemies, yet they later repented on witnessing some divine miracles, wept bitterly, confessed their sins, and returned to the fold. Man's heart lies in God's hand, and the tests and trials from that Supreme Sage are always close by."

Mir Sahib fell into a trial due to some inherent weakness in him. As a consequence, his devotional zeal gave way to spiritual constriction which turned to coldness, and then to disrespect, leading to the sealing of his heart, open hostility, and an intent to vilify and defame me. Herein is a lesson of a great downfall! Could anyone think or imagine that Mir Abbas Ali would come to such an end? The Lord of Sovereignty does as He pleases.

"My friends should pray for him and should not withhold their sympathy from their fallen and helpless brother. God-willing, I too shall pray for him. I would have liked to include some of his letters in this journal to show to the people the degree of Mir Abbas Ali's devotion, the dreams he spoke of and the expressions of humility and reverence he used when writing to me, but, alas, this brief journal has little space for them. Nevertheless, if the Mighty God so wills, I shall do so at some appropriate time. This is a potent example of the changes a man can undergo; one whose heart was always full of devotion and reverence – who would write of me as God's vicegerent on earth – has now come to such a sorry pass. Fear Allah, therefore, and always pray that He may keep your hearts on the right path and, out of His sheer grace, protect you against error." (The Heavenly Decree, pp. 63-65)

On one occasion, the Promised Messiah (may peace be on him) said:

"One should not harbor malevolence against one's adversaries. Instead, a person ought to pray for such people more than anything else and use other means to reform them." (Malfūzāt [English], vol. 1, p. 7)

A staunch opponent of the Promised Messiah (peace be on him) in Qadian, Lala Budhamal opposed the construction of the White Minaret. The Hindus petitioned the Deputy Commissioner to halt the tower's construction, citing privacy concerns. In spite of the baseless excuse, the Deputy Commissioner sent the objection to the Magistrate of the Circle for investigation and a report. The Magistrate visited Qadian, talked with the Promised Messiah, and enquired about the Tower's construction. The Promised Messiah, peace be on him, said:

"Their complaint is not based on any sound ground. It proceeds merely from their hostile attitude towards me, for there is no question of any disturbance of privacy." (The Promised Messiah (peace be on him), p. 26)

Pointing to Lala Budhamal, Prophet Ahmad (peace be on him) added:

"Here is Lala Budhamal, ask him if there ever was an opportunity for my help or doing a favor to him and

his friends and I failed to do so. Ask him further, if he and his friends had any opportunity of doing me harm, and they did not take advantage of it against me." (Ibid.)

Hafiz Raushan Ali (may Allah be pleased with him), who was a great scholar and divine of the Ahmadiyya Movement, has stated:

"Hearing this, Lala Budhamal was so embarrassed that he uttered not a single word and dared not even to lift his eyes to face the Promised Messiah(peace be on him)." (Ibid.)

Friends with everyone

The Promised Messiah (peace be on him) had great friendly relations with Hindus and people of various other nations as well. He always maintained them with great excellence and never gave them any opportunity to break the bond of friendship. Among the Aryas of Qadian, Lala Malawamal was a strong opponent in religious matters and he used to side with his countrymen and like-minded people in opposition to the Promised Messiah (peace be on him). However, Prophet Ahmad (peace be on him) never expressed his displeasure with him and never let go of their brotherly relations. (Sīrat Hazrat Masih-e-Mauʿūd (may peace be on him) by Hazrat Yaqub Ali Irfani (may Allah be pleased with him), p. 257)

Likewise, the Promised Messiah (peace be on him) was friends with Lala Bhim Sen from his childhood. During Prophet Ahmad's (may peace be on him) stay in Sialkot for work, Lala Bhim Sen was also there and they developed a close friendly relationship. Lala always praised the noble life of the Promised Messiah (may peace be on him) and talked about their sincere friendship. He was convinced of Prophet Ahmad's (may peace be on him) closeness to Allah the Almighty. They shared each other's sorrows and the Promised Messiah (peace be on him) always helped him in the time of need. (Ibid.)

Prayers for friends

Hazrat Maulawi Abdul Karim Sialkoti (may Allah be pleased with him) relates:

"Seth 'Abdur Rahman of Madras, may Allah be pleased with him, sought permission to return to Madras on 10 January [1900] for some important work. He had also received a telegram from Madras in this connection. His Holiness, [the Promised Messiah (peace be on him)] said, "It is absolutely imperative for you to remain here during this blessed month (of Ramadan)." His Holiness (may peace be on him) said, "I am ready to make such a prayer in your favor that would even move mountains." Then, he [Prophet Ahmad (peace be on him)] said:

"During these days, I sit with my friends less than usual and remain in solitude for longer. This is truly to the benefit of my friends. I pray in seclusion with time and freedom, and spend a better part of the night in prayers." (Life of the Promised Messiah (peace be on him), p. 79)

Conclusion

Prophet Ahmad (peace be on him) considered his friends as an extension of his being and cared for them with all his heart, as he said, "The fact of the matter is that my friends are a part of me, as are my limbs. We observe in our daily lives that even the smallest of parts, such as a finger for example, if subject to pain, agitates and distresses the entire body. Allah the Exalted is well aware that in exactly the same way, constantly at every moment, I forever remain anxious and concerned about whether my friends are in a state of ease and comfort. This sympathy and compassion which I feel is not the result of any artificial effort or [something] unnatural. In fact, just as a mother is incessantly absorbed in ensuring that each and every one of her children are in peace and comfort, no matter their number, I find my heart replete, in the way of Allah, with the same tenderness and compassion for my friends." (Malfūzāt [English], vol. 1, p. 101.

(Adapted from Al-Hakam, 26 January 2024)

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February 2024

2 February 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that he had been mentioning the sacrifices and bravery of the companions and their love for the Holy Prophet (may peace and blessings of Allah be on him) displayed during the Battle of Uhud.

He mentioned how the companions of the Holy Prophet (may peace and blessings of Allah be on him) protected him by sacrificing their lives. Some of them were seriously injured during the Battle.

There is also mention made of a female Companion named Hazrat Ummi Ammarah (may Allah be pleased with her) who displayed amazing bravery in the Battle. She was giving water to the wounded during the battle, when the tides of the battle turned and the Holy Prophet (may peace and blessings of Allah be on him) was surrounded, she started fighting as well, warding off the enemy from him using her sword and also firing arrows at the same time. She also endured a deep wound on her shoulder during the battle. The Holy Prophet said that whenever he looked to his right or left during the battle, he would see Hazrat Ummi Ammarah fighting valiantly.

Hazrat Khalifatul-Masih reminded us to pray for the people of Palestine. There is news that efforts are being made to end the fighting in Gaza and perhaps the Israeli government may agree to this. However, the chances of a war breaking out at the border of Lebanon seem to be increasing, which would impact the Palestinians in the West Bank. There is no trace of justice in the Western governments. Now, Western writers are openly declaring that injustices have exceeded all bounds. The US President is fanning this war only to improve their livelihoods, as doing so increases their income through the arms trade.

9 February 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said that he had been mentioning the slogans of idols raised by Abu Sufyan on the occasion of the Battle of Uhud, and the Holy Prophet's (may peace and blessings of Allah be on him) response and instruction to raise slogans of God's glory.

Hazrat Khalifatul-Masih V (may Allah be His helper) described in detail about the martyrdom of Hazrat Hanzalah (may Allah be pleased with him) and Hazrat Sa'd bin Rabi' (may Allah be pleased with him) during the Battle of Uhud.

16 February 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) continued incidences of martyrs of the Battle of Uhud. The details of the following martyrs of Uhud were described, may Allah be pleased with them.

1. Hazrat Kharijah bin Zaid
2. Hazrat Shammas bin Uthman
3. Hazrat Nu'man bin Malik

4. Hazrat Thabit bin Dahdah
5. Companions from the Wakhsh Family
6. Hazrat Abdullah bin Jahsh
7. Hazrat Abu Sa'd Khaithamah bin Abi Khaithamah
8. Hazrat Abdullah bin Amr

In the end, Hazrat Khalifatul-Masih appealed for prayers as the world continues to move towards destruction. He said: The flame of war continues to spread. A great deal of prayers is required to save humanity from destruction. If Ahmadis truly pray, then they will be able to play their role in this regard. The Israeli government is set in its ways and they find some excuse or another to present at every instance and they are not prepared to accept any reason or rationality. The other powerful governments in the world start by saying that there should be a ceasefire, but then either of their own will or out of fear of Israel, respond to anything said by the Israeli government or its leader by agreeing with them. May Allah have mercy on them and turn them towards God Almighty. This is the only way these people can take refuge and protect their lives in this world and the next. May Allah the Almighty have mercy on them, enable us to pray, and have mercy on us as well.

23 February 2024

Hazrat Khalifatul-Masih V (may Allah be His helper) said: Today, I will mention some aspects of the prophecy of Hazrat Muslih Mau'ūd (may Allah be pleased with him). I shall explain only two characteristics namely

1) He will be extremely intelligent and perceptive

2) He will be filled with secular and spiritual knowledge.

Hazrat Khalifatul-Masih V narrated views of some non-Ahmadi scholars about these two aspects.

Lala Kanwar Sen, son of Lala Bhim Sen, a former Chief Justice of Kashmir, commenting on the speech of Hazrat Muslih Mau'ūd (may Allah be pleased with him) about Arabic language, said, "The speech of Muslih Mau'ūd was very scholarly. I hope that the impact of this lecture will remain on my heart for a long time."

A few days after Hazrat Muslih Mau'ūd (may Allah be pleased with him) became caliph of Ahmadiyya Community, an American priest came to Qadian and asked him some tedious questions. The pastor said after the meeting that he had never heard such a reasonable conversation and demonstrative speech from any Muslim. "It is evident that your Caliph is a great scholar."

Maulānā Muhammad Ali Johar, a well-known scholar, said, "Mirza Bashir-ud-Din Mahmud has devoted all his attention to all the Muslims without considering difference in faith. The work he has done in writing, composition and compilation deserves all the praise in terms of their volume and utility."

Mian Muhammad Shafi (Meem Sheen), a well-known journalist, wrote on his death, "The way he organized his Jamā'at, the way he established Sadr Anjuman Ahmadiyya and made it an active and vibrant institution, shows his immense organizational strength."

A renowned poet, Iqbal, after hering one of his speeches said, "The commentary on the verses of the Holy Qur'ān recited by Mirza Bashir-ud-Din Mahmud is so excellent that I cannot continue my speech so that the pleasure I am getting from his speech is not lost."

In the end, Hazrat Khalifatul-Masih (may Allah be His helper) reminded us to pray for the Ahmadis of Pakistan and Yemen. He also asked to pray for the people of Palestine. (The summary prepared by the Editor from Al-Fazl International of 26 February 2024)

The full original text of Friday Sermons by the Ahmadi Caliphs is available in print in Al-Fazl International, Al-Fazl Rabwah, and Badr. These publications are also available online at alIslam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons.

Weekly Al-Fazl International (Urdu) can be subscribed to at amibookstore.us.

Instill a spirit of sacrifice and worship in Atfāl

Hazrat Khalifatul-Masih V guides Amila of Majlis Atfāl-ul-Ahmadiyya UK

The Amila of Majlis Atfāl-ul-Ahmadiyya UK, along with regional Nazmeen had an in-person Mulaqat with Hazrat Khalifatul-Masih V on 4 February 2024. The office bearer of the Majlis summarized their duties. They sought guidance from Hazrat Khalifatul-Masih about the following matters:

- Website (www.salathub.co.uk) as a source of learning Salāt
- Reporting system
- Maal, Academic Excellence, and Majlis Ansar Sultan-ul-Qalam
- Teaching the Aṭfāl the basic Arabic words of the Salat
- Community service activities
- Participation in the Waqf-e-Jadid scheme
- The Explorers' Club which organizes educational and exploratory trips
- The publication efforts of Isha'at and Tahir magazine

The guidance on the above matters by Hazrat Khalifatul-Masih V, may Allah be his Helper is as follows:

- It is important that 100% of the Atfāl are regular in five daily prayers. Instill the habit of Salāt from the childhood.
- It is essential to address the immoral tendencies prevalent in modern times. Parents should also be made responsible.

- Encourage Atfāl to increase participation in cleaning mosques.
- Atfāl should be contributors to Waqf-e-Jadid scheme.
- MKA should hold specialized events during Ijtimas.
- About book publishing, there should be a thorough review process, referencing past instances where materials submitted by another auxiliary organization contained errors
- For educating Khuddam teach them the section from the book "Chashma-e-Ma'rifat" which contains the speech of the Promised Messiah, peace be upon him. It answers many questions the Khuddam should be aware of.

(Adapted from Al-Hakam dated 7 February 2024)

A Circular from Tabshīr, Islamabad, UK About Innovations

Huzoor Anwar Ayyadahullāhu Ta'ala Be Naṣrihil-'Aziz has received reports that these days, a custom is becoming popular that at the time of a Wedding instead of hosting a Rukhsati event and a Walima function from the groom's side separately, the bride and grooms side both combine their funds and hold just one function in very expensive hotels or wedding halls and this way Shadi and Walima are being combined and given the name of "Shaleema"

In regards to this, Huzoor Anwar Ayyadahullāhu Ta'ala Be Naṣrihil-'Aziz has instructed that:

"This is wrong according to Sharia. Walima cannot happen until the husband and wife are not in "Khalwat-e-Sahiha." (Khalwat-e-Sahiha means that after the Rukhsati, husband, and wife go to some place alone where no one is allowed to enter without permission.)

Similarly, another custom is becoming popular that pregnant women in their 5th or 6th month are told the gender of their baby through ultrasound. At that time a party is arranged, and in front of all friends and family, a cake is cut in which either a blue or pink color is revealed. Wherein it is understood that blue is for a boy, whereas pink is for a girl. This ceremony is given the name of "gender reveal."

In regards to this, Huzoor Anwar Ayyadahullāhu Ta'ala Be Naṣrihil-'Aziz has instructed that:

"Those who hold the custom in which a cake is cut to reveal the gender of a baby are creating innovations in religion and are doing wrongful acts. Often times the gender told in the report of the ultrasound can be wrong. We should stay safe from these kinds of innovations in religion. The funds that you will spend on such parties can be given to some poor person in need or can be given to some charity that helps the poor. Having money and wealth does not mean that you start using it wrongly and making the customs of the irreligious and worldly peoples our own."

(Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

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Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Saliha Quanta Bhatti w/o Rashid Ahmed Bhatti of Philadelphia, on 27 Jan. 2024

Hazrat Khalifatul-Masih V said: She passed away on 18 November 2023 at the age of 84. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong, and to Him shall we return. (Al-Baqarah 2:157)]

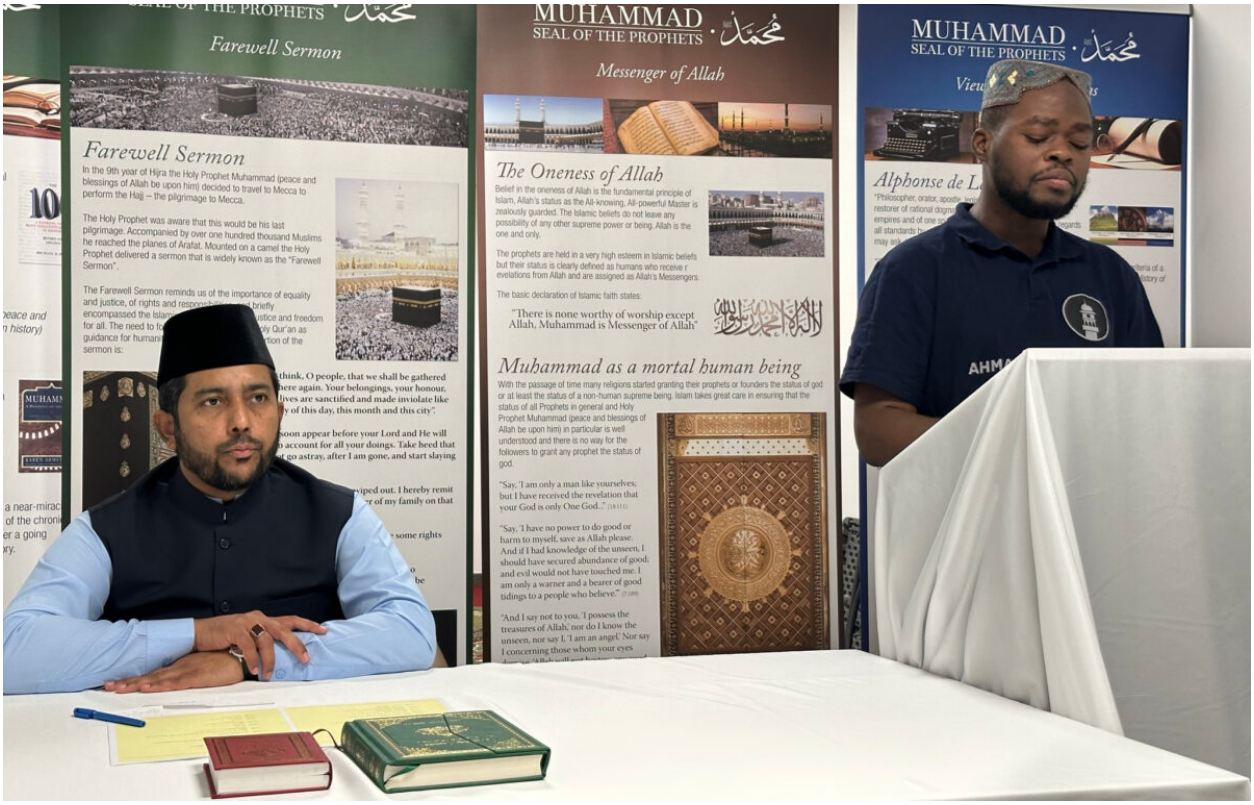
She was the daughter of Qazi Muhammad Rashid Khan former Wakil-ul-Mal Thani and Amatul Hameed Begum. In Rawalpindi, she taught Qa'dah Yassarnal-Qur'ān and the Holy Qur'ān to Ahmadi and non-Ahmadi girls. She was a sympathizer and a great well-wisher of the poor. At a young age, she went to Rabwah to study and served his maternal grandfather and grandmother, Maulawi Muhammad Abdullah Batālvi (may Allah be pleased with him) and Amatul Aziz (may Allah be pleased with her) who were companions of the Promised Messiah (may peace be on him). She was the President of a Halqa in Rawalpindi and also served as the National Secretary of Nāsirat for eleven years in the United States. She was a Mujahida of Tahrik Jadid Dafter I. She donated her wedding jewelry to Bait-ul-Futūh when she was in Rawalpindi. She was also able to make financial sacrifices at the Bait-ul-Aafiyat in Philadelphia. He instilled in her children a spirit of financial sacrifice. In 2002, she performed Hajj with her husband. She was a mūṣīyya. She was buried at Dārul-Fadl the Beheshti Maqbarah, Rabwah. She is survived by her husband and two sons. All four of her brothers are Waqif-e-Zindagi and all her three sisters are married to Waqif-e-Zindagi.

Hazrat Khalifatul-Masih V leads the funeral prayer in absentia of Nusrat Alhadith w/o Nooruddin Alhadith of Washington, D.C. on 6 February 2024

Hazrat Khalifatul-Masih V said: She passed away on 24 December 2023 at the age of 84. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

She was one of the descendants of the early Ahmadis of Mauritius and was the daughter of Ahmad Hussain Sookia. She got training in teaching and worked as a teacher. She was married in 1974 to American African Ahmadi Nooruddin Alhadith and moved to Washington D.C. with her husband in 1979. She was an active member of Lajna Imā'illāh USA and served as President of Lajna Washington D.C. for many years. She was also actively involved in Tabligh activities and was in touch with many politicians through correspondence. She had the blessed opportunity to perform Hajj twice. She attended Annual Conventions in Rabwah and Qadian many times. She was a loving and pious lady of firm faith and was regular in daily prayers as well as in Tahajjud. She had a deep devotion and love for the Khilafat, had a loving relationship with the ladies of the Promised Messiah (peace be upon him), and used to keep contact with them. During Ramadan, most of her time was spent praying and reading the Holy Qur'ān. She used to make special arrangements for Friday prayer. She was the aunt of Atiya Noor Ahmed Hubsh, a former President of Lajna Imā'illāh Germany.

AMV, Malta, holds its Fifth Annual Convention



Ahmadiyya Muslim Community Malta held its 5th Annual Convention at Jamā'at Center Msida on 19 November 2023. Hazrat Khalifatul-Masih V (may Allah be his Helper) sent a special message. The main theme of the convention was "The Prophet (may peace and blessings of Allah be on him) of Allah – an excellent model." On 18 November the venue was prepared and decorated with banners about the blessed life of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

The convention started with a recitation from the Holy Quran followed by an Urdu poem. After this, the special message of Hazrat Khalifatul Masih V (may Allah be his Helper) was read out. Hazrat Khalifatul-Masih instructed members to follow and promote every aspect of the life of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), constantly send blessings on him, fulfill the conditions of Bai'at and watch regularly MTA together with their family and children. He further said:

"Attain those high spiritual and moral standards which the Promised Messiah (may peace be on him) expected from the members of his Jamā'at so that you become an exemplary Ahmadi Muslims."

The Jalsa was held in two sessions. The speeches were delivered both in English and Urdu, on various topics such as "Quran and the principles of pious life," "Prayer: an important pillar of Islam," "Determining the right direction in the age of social media and materialism," "Ahmadiyya Khilafat and our responsibilities," "Spending in the cause of Allah, a means of nearness to God," and "Why is it important to believe in the Promised Messiah (may peace be on him)?"

At the end of the first session, an interesting question and answer session was held.

In the concluding speech, my humble self drew the attention of Jamā'at members toward their responsibilities to become true and exemplary Ahmadi Muslims. It is incumbent upon us to love the Holy Prophet Muhammad (may peace and blessings of Allah be on him) and follow his noblest character in every step of our lives.

The convention concluded with a silent prayer followed by Zuhr and 'Asr prayers and a traditional lunch. (Report by Laiq Ahmed Atif, President Ahmadiyya Jamā'at Malta)

AMC Ivory Coast inaugurates two Mosques and a Mission House in Bondoukou

Images courtesy of AMJ Ivory Coast

Inauguration of the Regional Mission House

A regional mission house was officially inaugurated on 8 December 2023 in a ceremony attended by various dignitaries, including the Amir and missionary-in-charge, Abdul Quyyom Pasha. The event commenced with an introduction of Ahmadiyya Jamā'at, followed by the presentation of Jamā'at literature to civil officials. Notable attendees included the Chief Imam of the city, the Commissioner of Police, and the Vice Mayor. The ceremony concluded with a silent prayer.

Inauguration of the Bait-ul-Naeem Mosque

The Bait-ul-Naeem Mosque's inauguration was marked by a ceremony attended by over 140 people, including the Amir and missionary-in-charge of Ivory Coast and his delegation, the Deputy Governor, and the Governor's representative on 9 December 2023. The ceremony began with a recitation from the Holy Quran, followed by its translations in French and Koulango, and an Arabic qasida. A local missionary introduced Ahmadiyya Jamā'at in the

local language. Notably, Ahmad Ballo, a local missionary, delivered a speech titled "Islam is the Religion of Peace." The Amir's speech focused on the significance of mosque construction and associated responsibilities. The Deputy Governor acknowledged and commended the humanitarian efforts of Ahmadiyya Jamā'at. The ceremony concluded with a silent prayer.

Inauguration of the Bait Ul Sanaa Mosque

The inauguration of the Bait-ul-Sanaa Mosque was similarly prestigious, with over 300 attendees, including the Amir and missionary-in-charge of Ivory Coast, the Governor's representative, the Deputy Governor, the Deputy Mayor, and the Chief Imam on 10 December 2023. The ceremony mirrored the previous day's structure, with Quranic recitation, followed by translations, and a local missionary's introduction to Ahmadiyyat. The Amir discussed the importance of building mosques and the responsibilities of Ahmadis. The Deputy Governor praised Ahmadiyya Jamā'at's humanitarian work and expressed personal admiration for the Community. The event concluded with a silent prayer and was covered by a correspondent from a national newspaper.

These inaugural events in Bondoukou reflect the growing presence and positive impact of Ahmadiyya Jamā'at in Ivory Coast, fostering religious dialogue while contributing significantly to local development. (Shahid Ahmad Masud, Regional Missionary, Ivory Coast)

Ahmadiyya Muslim Community (AMC) Nigeria holds 69th Jalsa Salana

Ahmadiyya Jamā'at Nigeria held its 69th Jalsa Salana on 22-24 December 2023, at the Conference Ground, Jami'a Ahmadiyya Ilaro, Ogun State, Nigeria. Extensive preparations were initiated weeks in advance, which saw the involvement of individuals from distant towns in setting up the Jalsa Gah. The theme for this year's Jalsa was "Taqwa and Pathway to Justice and Peace."

The commencement of Jalsa activities included Jumu'ah prayer, 'Asr prayer, and a live broadcast of Hazrat Khalifatul-Masih V (may Allah be his Helper) Friday Sermon followed by lunch.

Jalsa proceedings started with the flag hoisting by Amir Jamā'at Ahmadiyya Nigeria, Alhaji Barr. Alatoye Folorunso Aziza, followed by a silent prayer.

The first session started with a recitation from the Holy Quran, followed by an Arabic qasida. A special message from Hazrat Khalifatul Masih V (may Allah be his Helper) was read out by the Amir Jamā'at, followed by his address.

The next was a speech on "Ahmadiyya Khilafat, the Harbinger of Justice and Peace in the Latter Days," by Abdul Waiz Apooyin, also translated into Yoruba and Hausa languages.

On the next day, the session commenced with Amir Jamā'at Ahmadiyya Nigeria presiding. In this session, two speeches were delivered by Abdul Qahhar Olowonmi and Syed Athar Mahmud. The annual academic merit awards were also distributed.

The second session had several dignitaries in attendance – including government officials, traditional rulers, educators, and representatives of other communities, such as the United Kingdom and other neighboring countries. Some of them were invited to speak from the podium. The program ended by a silent prayer. The guests visited exhibition stands.

In the third session, two speeches by Naeem Ahmad Abdur Raheem and Raja Athar Qudus were delivered.

The second day ended with a question-and-answer session and dinner.

The fourth and final session commenced on Sunday immediately after the Fajr prayer. Abdur Roqeeb Akinyemi, Sadr Majlis Khuddam-ul-Ahmadiyya, Nigeria spoke on "Social Media: Its Benefits and Adverse Effects on Society." The Jalsa ended with closing remarks and a silent prayer by Amir Jamā'at Ahmadiyya Nigeria.

Among the many new things that were introduced was the live translation of proceedings into three different languages (Yoruba, Hausa and Etsako) by Jalsa Radio.

Jalsa Salana Nigeria 2023 recorded a total checked-in attendance of 30,357 individuals, comprising 5,940 guests. (Report by Muhammadul-Fareed Ajimoti, Nigeria)

AMC in Guinea-Bissau holds its 13th Jalsa Salana

Ahmadiyya Jamā'at Guinea-Bissau held its 13th Jalsa Salana in the capital city of Bissau on 29-31 December 2023.

The inaugural day commenced with the Tahajjud prayer, and the proceedings unfolded after the Fajr prayer with the Dars of the Holy Quran, followed by a flag housing ceremony by the missionary-in-charge, Ahsan Memon and the Administrator of the area.

The guests shared their thoughts and the missionary-in-charge delivered the opening speech, emphasizing the significance and objectives of the Jalsa. The day concluded with Maghrib and Ishā

prayers, followed by a well-attended question and answer session.

The second day's session commenced at 10 A.M. Speeches were delivered on various topics such as "Muhammad (may peace and blessings of Allah be on him), the Messenger of Peace," "The Coming of the Messiah and Mahdi," and "World Crisis and the Pathway to Peace."

The third session included speeches on "What is Ahmadiyya Islam?" "Khilafat as the Source of Peace and Unity," and "Achieving True Piety Through Financial Sacrifice." Maghrib and Ishā prayers followed, and the question-and-answer session from the previous day continued.

The closing session, broadcast live with the blessings of MTA, marked the conclusion of the Jalsa Salana.

The event garnered extensive media coverage, with national TV, a newspaper, and eight radio channels reporting on the Jalsa. The Jamā'at's message reached remote areas, prompting the people of a village to announce their intention to join the Jamā'at, recognizing it as true Islam.

The Jalsa witnessed the participation of over 4,500 people, including 175 government officials, representatives, administrators, police and security chiefs, and leaders of different areas. Notably, 642 individuals pledged their Bai'at and announced joining the Ahmadiyya Muslim Community. (Report by Zahid Ahmad Bhatti, Missionary, Guinea-Bissau)

Rates of Fiṭrāna, Eid Fund and Fidyah Ramadan 2024

The month of Ramadan shall be starting from 12 March 2024, In-Sha-Allah.

Rates of Fiṭrāna, Eid Fund and Fidyah Ramadan are as follows:

1) Fiṭrāna is a Sadaqa which is obligatory on every Muslim man, woman and child including a new born child. It is to be paid before prayers of Eid ul Fitr. This year the rate of Fiṭrāna is fixed at $5 per person.

2) Eid Fund- It was initiated by Hazrat Aqdas Masih Mau'ud (peace be on him), to be collected around the time of Eid ul Fitr. There is no fixed amount or rate.

3) Fidyah Ramadan- For people who are unable to observe their fast in Ramadan because of illness, inability, or travel, etc., the Quranic injunction is that they should pay Fidyah as a recompense for the lost opportunity to observe the fast. The rate of Fidyah depending on individual circumstances is equivalent to two meals for every fast which has been missed. This year the rate of Fidyah is set to a minimum of $150 for the month of Ramadan at the rate of $5 per day. However, it is to be noted that this is just the minimum rate, an individual who can easily afford should give at a higher rate of his or her own discretion.

(Talha Chaudhry, National Finance Secretary, US Jamā'at)

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The university renames its central library to “Abdus Salam Library” in honor of the Nobel laureate

Unifying Forces: Celebrating Professor Abdus Salam’s Legacy of Science and Solidarity at Imperial College London

On 29 January 2024, Imperial College London, UK orchestrated an illustrious event to celebrate the legacy of Nobel Laureate Professor Mohammad Abdus Salam, a towering figure in the annals of theoretical physics and a member of the Ahmadiyya Muslim Community. The event featured two lectures and an exhibition that vividly brought to life Professor Salam’s monumental contributions to the field of physics.

Guests were welcomed in the afternoon by Professor Michele Dougherty, Head of the Physics Department, who expressed her delight at the event marking the renaming of the college’s central library in honor of Professor Abdus Salam. This meaningful act reflects Imperial College London’s dedication to honoring the significant contributions of its esteemed alumni. The central library, now named the Abdus Salam Library, stands as a tribute to Professor Salam’s influential work in physics and his commitment to science education worldwide.

The provost of Imperial College, Ian Walmsley, opened the evening with a warm welcome to attendees, both present in person and joining virtually from around the globe. He highlighted the importance of the occasion in honoring Professor Salam’s work and the unveiling of the newly named Abdus Salam Library, alongside an exhibition showcasing artifacts from his life and career. Walmsley’s remarks underscored Professor Salam’s multifaceted legacy, not only in advancing our understanding of the fundamental forces of nature but also in fostering international collaboration and inclusivity within the scientific community.

The event’s lectures illuminated various facets of Professor Salam’s work and its ongoing impact. Professor Atish Dabholkar, director of the International Centre for Theoretical Physics (ICTP) founded by Professor Salam, spoke on “joining forces” to unify nature and unite the world—a theme resonant with Professor Salam’s vision of science as a bridge across cultural and national divides. Dabholkar’s lecture delved into Professor Salam’s contributions to theoretical physics, including his work on the unification of fundamental forces, and the ICTP’s role in embodying Professor Salam’s commitment to global scientific cooperation.

Professor Brian Cox, renowned for his ability to make complex scientific concepts accessible, focused on the essence of Professor Salam’s contributions to the standard model of particle physics and the principle of symmetry in nature. (Report by Staff Writer, Al-Hakam, 29 January 2024)

International Court of Justice (ICJ) orders the protection of Palestinians in the Gaza Strip from "Acts of Genocide"

On Friday 26 January 2024, the International Court of Justice delivered a provisional ruling in South Africa's case, submitted to the court in December last year, in which it accused Israel of committing genocide against the Palestinians in the Gaza Strip.

The International Court of Justice concluded that "South Africa has standing to submit to it the dispute with Israel concerning alleged violations of obligations under the Genocide Convention." ("Application of the Convention on the Prevention and Punishment of the Crime of Genocide in the Gaza Strip," www.icj-cij.org)[Ayesha Naseem, UK, Al-Hakam, 27 January 2024)

World reacts to ICJ interim ruling in Gaza genocide case against Israel

Al-Jazeera reported on 26 January 2024:

Ruling on South Africa's requests, the top UN court orders Israel to take all measures to prevent acts of genocide but does not call for a ceasefire.

Swedish climate activist Greta Thunberg attended a protest outside the International Court of Justice.

The ICJ delivered its interim ruling on the emergency measures requested by South Africa in its genocide case against Israel over its war in Gaza.

The top United Nations court in The Hague on Friday did not order a ceasefire in Gaza but told Israel to take measures to prevent and punish direct incitement of genocide in the besieged enclave. (Report https://www.aljazeera.com/)

Ahmadis Dissociate Themselves from General Elections 2024 in the Islamic Republic of Pakistan

Dawn News of Pakistan reported on 2 February 2024:

A spokesman of the Ahmadiyya Muslim community said in a press release, "Although the General Elections of 2024 are being held under a joint electorate, a separate voter list is prepared only for Ahmadi citizens of Pakistan due to their faith."

The Election Commission, an institution of Pakistan has prepared one voter list which includes voters from all religious groups namely Muslims, Christians, Hindus, Sikhs, and Zoroastrians, but for Ahmadis, a separate voter is prepared by the name "Qadiani men/women."

The spokesman of the Ahmadiyya Community announced, "Because of the prevailing circumstances, the Ahmadiyya Community can't participate in the General Elections 2024. The Ahmadiyya Community has decided to disassociate itself from the Election 2024 and separate itself from anyone claiming to represent the community in the polls."

Ahmadi Muslims unite in solidarity to safeguard Cologne Cathedral

Ahmadi Muslims from Cologne, Germany, gathered in front of the Cologne Cathedral on 30 Dec. 2023 to protect the church in a remarkable show of solidarity

Reports of an alleged planned attack by extremists on the Cologne Cathedral were received by authorities. Shortly thereafter, their alert regarding a potential attack was widely reported by the media, often with a focus on the term "Islamist extremists." The potential threat not only heightened concerns for public safety but also inadvertently cast a pall over Islam's peaceful teachings. This dual concern motivated the Ahmadiyya Muslim Community to stand in solidarity, offering protection for the Cologne Cathedral as a testament to their commitment to peace and the sanctity of all human life.

Thus, a group of Ahmadi Muslims formed a human chain around the cathedral, emphasizing their loyalty to the homeland and highlighting the teachings of Islam. They sent a message of love, peace,

and solidarity with their neighbors, and expressed that the Holy Founder of Islam, Prophet Muhammad (may peace and blessings of Allah be on him) never called for an attack on places of worship. Even in times of war, the Messenger of Allah (may peace and blessings of Allah be on him) gave special instructions not to damage churches, synagogues, and other places of worship and also ordered to protect religious scholars such as priests or rabbis.

Major media outlets covered the event, including reporters from Denmark, Holland, Turkey, and Poland, and many German TV channels, such as ZDF, ARD, WDR, and RTL. The viewership of this effort to highlight the peaceful teachings of Islam by the Ahmadiyya Muslim Community reached millions of people.

Image courtesy of AMJ Germany

Our guiding principle was the following statement of Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah be his Helper:

"Whenever any of you need help, we pledge to be there to aid and assist, in whatever way we can. In times of grief and despair, we will always be there to wipe away the tears of our neighbors and to support and comfort them." (A Message For Our Time, "A Beacon of Peace, [Opening Address at Baitul Aafiyat Mosque, Philadelphia, USA, 9 October 2018]," p. 16) [Mahmood Ahmed Malhi, Missionary, Germany]

Jamā'at Ahmadiyya USA is delighted to announce the upcoming 74th Jalsa Salana scheduled to take place from **June 28 to June 30, 2024**, at the prestigious Greater Richmond Convention Center (GRCC) in the historic city of Richmond, Virginia. The venue's address is as follows:

Greater Richmond Convention Center
403 North 3rd Street
Richmond, VA 23219

We are excited to provide exclusive rates for your upcoming stay in Richmond, VA. We have partnered with many hotels to offer special rates for the Jalsa participants, ensuring a comfortable and convenient accommodation experience. To see the negotiated rates, please visit: https://jalsasalana.us/accommodation/

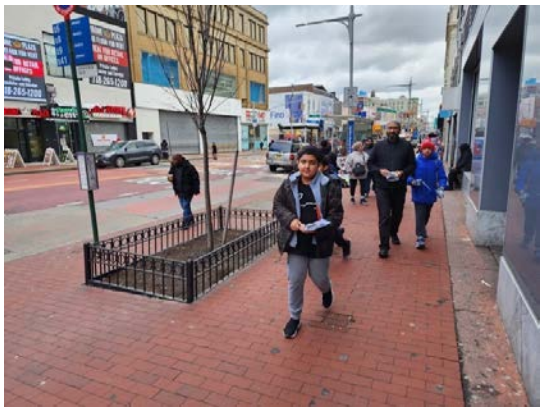
Hotel	Distance From GRCC
Richmond Marriott	500 Ft.
Hilton Richmond	0.1 Mile
Hyatt Place RIC Airport	5.5 Miles
Homewood Suites RIC Airport	7.4 Miles
Holiday Inn Express RIC Airport	7.5 Miles
Doubletree RIC Airport	7.6 Miles
Hilton Garden Inn RIC Airport	7.6 Miles
Hampton Inn RIC Airport	7.7 Miles
Sheraton RIC Airport	8.6 Miles

Augusta, GA conducts Tabligh Book Stall

Jamā'at Ahmadiyya Georgia conducted a Tabligh Book Stall at a flea market in Augusta, GA on 27 January 2024. Seventy fliers, and fifteen copies of books (World Crises and Pathway to Peace, An Elementary Study of Islam and the Philosophy of Teachings of Islam) were distributed. Guests purchased four copies of the Holy Qur'ān (Report by Secretary Tabligh, GA)

Jamā'at Ahmadiyya Queen, New York holds Tabligh Event

Jamā'at Ahmadiyya Queen, New York held a Tabligh Event on 27 January 2024 at Jamaica Avenue. The event was participated by thirteen Atfāl, ten Khuddam, and seven Ansar. The weather was good and the chapter spoke to people and handed out fliers. (Report by Shoeb Abulkalam)



Central Jersey Chapter participates in National Tabligh Day

Central Jersey Chapter participated in the National Tabligh Day on 27 January 2024 at Perth Amboy, Patterson and New Brunswick. Central Jersey Jamā'at launched its YouTube channel on National Tabligh Day. Members of the chapter went around to distribute flyers. This will help us in reaching out to bigger audiences and spread our message. (Publication Secretary Central Jersey)

Fitchburg Chapter participates in National Tabligh Day

Fitchburg Chapter participated in National Tabligh Day on 27 January 2024. A newly converted brother joined the Ahmadiyya Muslim Community. (Report by Javaid Ashraf)

Jamā‘at Ahmadiyya Queen, NY holds Nau Muba‘een meeting

Jamā‘at Ahmadiyya Queen, NY held a Nau Muba‘een meeting on 3 February 2024 at Bait-uz-Zafar Queens, New York. Missionary Zafar Ahmad Sarwar conducted the meeting and answered the questions from the guests. The attendance was twenty-five men and Lajna included. Out of five, four were Bengali guests. A book on “Philosophy of the Teachings of Islam” was given to a guest. The program ended with Zuhr and ‘Asr prayers followed by lunch. (Report by Shoeb Abulkalam)

Salahuddin Odeh of Kababir Jamā‘at passes away

Salahuddin Odeh of Kababir Jamā‘at passed away on 31 January 2024 at the age of 85 years. Inna Lillāhi Wa Innā Ilaihi Raji‘oon. [(Surely, to Allah we belong and to Him shall we return. (Al-Baqarah 2:157)]

Salahuddin Odeh was the father of Sharif Odeh, Amir Jamā‘at Ahmadiyya Kababir, Munir Odeh, Director of Production M.T.A. International, and Ameer Odeh of Canada.

Salahuddin Odeh was a devout Ahmadi and a humble servant of Jamā‘at. He was a very pious, kind-hearted, and hospitable person, and he would take good care of all the guests of the Jamā‘at in Kababir with utmost love and dedication.

Members are humbly requested to pray that Allah the Almighty grants him mercy and forgiveness and elevates his status in paradise. May Allah the Almighty grant his family and loved ones patience and forbearance to bear this loss. Amen. (Mukhtar Ahmad Malhi, General Secretary USA Jamā‘at)

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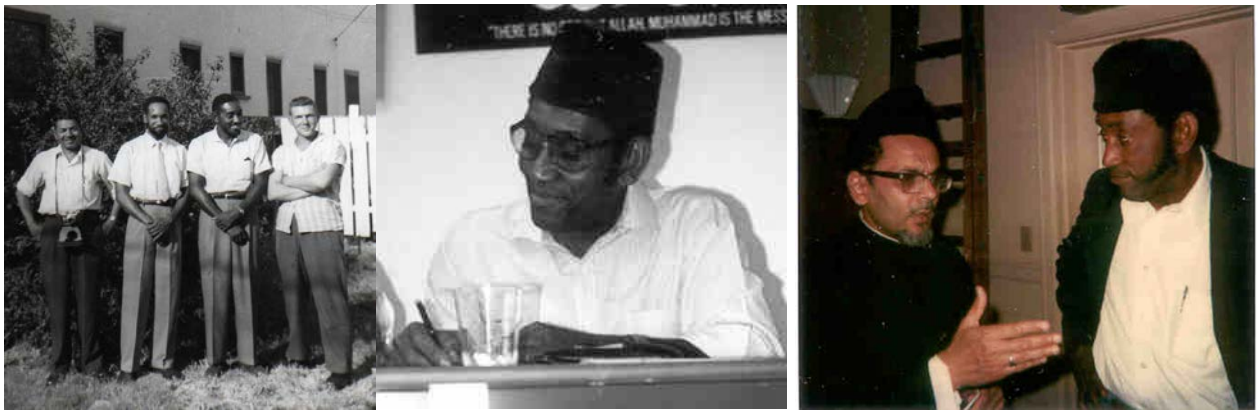
Rahmat Jamal and Ayesha Jamal

Ahmadiyya Movement in Islam, Los Angeles Jamā'at



L to R: Members Los Angeles circa 1956. Unknown, Bro Sharif, Bro Rahmat Jamal, New convert Name Unknown (Courtesy Tanvir ul-Nisa Ahmad from her father's record), Rahmat Jamal author of the article Race, and Missionary Mir Mahmud Ahmad Nasir in conversation with Rahmat Jamal

[This article was written on 7 January 1977

Rahmat Jamāl was born into a Baptist Christian family. He embraced Islām a few years later at a very young age and moved to Los Angeles in 1951 and has been at the forefront of our [local Aḥmadiyya Muslim] Jamāʿat activities ever since.

In 1954 the first Los Angeles Ahmadi Mission house was established by the late Rahmat Jamal in his home. It was a small one-bedroom residential but grew into a larger house in West Hollywood less than a mile from the famous Sunset Strip. This house was established by local members and Rahmat Jamal and his family. Meetings and Jumu'ah prayers were advertised in the Los Angeles Times as well as in a weekly radio program. These adverts garnered great interest from the community and academics from the nearby UCLA campus.

The Los Angeles Jamā'at chapter was officially established in 1972. The membership of the Los Angeles Jamā'at was roughly 15 members. Rahmat Jamal was elected as the first President of Los Angeles Jamā'at].

The Beginning

How did the modern idea of "race" get started? It started interestingly enough in the Catholic Church. In the year 1455 Pope Nicholas V, by decree, approved the subjugation of infidels to Christianity. This decree produced an idea which immediately became a part of the Roman Catholic way of thinking. But not yet a "race" discrimination.

The decree meant that official sanction had been given to the

enslavement of Equatorial Africans and other "infidels," so that the salvation of their souls and their entrance to God's kingdom could be assured. It was at this time, in the year 1455, that the Portuguese trade in slaves principally began.

Taxonomy began with a man named Carolus Linnaeus. Linnaeus contended himself with four variants of man which were: European, American Indian, Asiatic, and African.

Later, J.F. Blumenbach, an early anthropologist, first presented his five-fold classification of man in 1781. They were: white (Caucasian), Yellow (Mongolian), Black (Ethiopian), Red (American Indian), and Brown (Malayan).

But in the eighteenth-century classification was simpler partly because fever groups of men had been discovered.

Consequences

The concept of race wouldn't have been a bad idea. if it had only used itself to isolate people for the purposes of studying them. I think this is what the anthropologists had in mind when they first began to put people in these different racial groups. But unfortunately, weak men with small minds will always try to twist something around to their advantage without the slightest consideration for the rest of humanity. This is exactly what happened after the racial ideas were conceived and accepted as a matter of fact.

The first thing that happened was that the conceivers of this idea so happened to be rising rapidly in economic, industrial, and political power in relation to the rest of the world. What evolved from this was, that the idea became a social, economic, and political ladder. With the conceivers of the racial concept at the top of the ladder, the others situated themselves according to the above-mentioned statuses. The people that had no political or economic influence in the world, were those such as the people of pagan Africa (so to speak), who were once a great power themselves. But at this point and time, they had declined to mere warring tribes. With this idea of men thinking they were superior to others, came your wars, treachery, Slavery, prejudices, segregation, humiliation, racists, and bigots.

The reason race causes war is because there is always someone who wants to be the top of the top. Take Hitler for instance, racism culminated with the rise of Hitler in Nazi Germany. Europe previously thought nothing of colonizing the world. Subjugating and enslaving the people under the pretext that those people were in their proper station on the racial ladder was widely practiced. They were only treating them according to their own racial concept. But it was Hitler that drove the racial point home to the European nations. For the first time, they felt the horror and humiliation of what they had been doing to other people for a few hundred years. It was at this point their eyes were completely opened to the fallacies of race. From that time on, racism has been in decline.

The Skin

The skin is a vital organ in the same sense as the heart, lungs, liver, etc. As the heart pumps blood throughout the body delivering blood, oxygen, and food; the lungs take oxygen from the air; the kidney filters out the impurities, and the liver causes the blood to coagulate. The skin likewise keeps out bacteria, infection, impurities, and whatever else you happen to come in contact with. Incidentally, the skin happens to be transparent.

If we start to put people in racial groups according to skin color, it would be utterly impossible. The fact of the matter is, that on those Grounds, there is only one race. If this fact is not understood, the day may soon come when racial groups will be determined by heart, liver, lungs, etc. If people can be put into races by skin complexion, which is an organ, why not put them in racial groups by other organs?

At this point we'll look at skin as an organ and what gives it color or tone. I will deal with this subject under the topic: "The Chemistry of the Skin"

The Chemistry of the Skin

All normal skin contains at least three different types of coloring matter, or pigments melanin, carotene, and hemoglobin.

Dark-skinned Africans don't have a special black pigment, nor do Orientals have a yellow, American Indians a red one, or light-skinned Europeans a white one. We all have the same three pigments. Differences in skin color are mainly the result of how much of each pigment is present and how they all are blended together. Heredity dictates how this will be done.

Of all pigments melanin is the most important one. It's the brownish pigment that gives freckles and moles their color and makes skin tan after exposure to the sun. When large amounts of melanin are present, the skin is dark. Less concentration may produce a lighter shade. Dark-skinned Africans have more of it than Orientals, dark-skinned brunettes have more melanin than fair-skinned blondes or redheads.

Melanin is produced by special cells in your skin, and there are more than 60,000 of them in each square inch of adult skin. Curiously enough there are no more of these in darkly pigmented people. The cells are simply larger and work harder at producing melanin and darkening the skin.

People with little or no melanin are called "Albinos" from the Latin word meaning white. Actually, their skin contains melanin-producing

cells but they can't produce the pigment.

Skin is very light or very pale pink and their hair is white. This lack of pigment is a hereditary trait that may affect the whole skin surface or parts of it. Another skin condition marked by the formation and occurring in youths or adults is called vitiligo or "piebald skin." There are many conditions or diseases that can affect skin color. Foods, chemicals, heat, or friction can produce temporary changes in basic skin color. Various diseases can also affect the melanin-producing cells.

It is well to remember that the skin, whatever its complexion is a highly complicated organ with vital functions to perform.

Facts About the Physical Appearance of Man

The physical appearance of man is mainly determined by his climatical surroundings.

For instance, people around the Equator normally become very dark because of the excessive amount of melanin produced by the heavy concentration of radiation produced by the sun. Their hair becomes thick or bushy to shade their head from the sun as a tree shades the earth from the sun.

The body statue is normally thin in those parts because it must be able to throw off the heat rapidly. The nostrils are wider to control the flow of moisture breathed into the lungs. It allows more air to get in along with the high humidity. This condition varies with the change of humidity, from the rain forests to the deserts where the humidity changes,

The Europeans are naturally hairier because of their need to keep warm. Their hair grows out straight and blanket-like to protect their heads from the cold.

Their need for an excessive amount of melanin is limited for they need not so much protection from the sun, but from the cold.

They have also more of a tendency to be more fatty as a revision for warmth.

The nose is more or because the conditions of the air are different wider nostrils are not needed.

Last but not least we have the category that falls, with many variants, between the two other categories. These are the people who live in the parts of the world about 30 degrees north of the Equator.

This is where the people's need for the provisions of equatorial dwellers is not needed as well as the provisions of the Europeans are not needed. The climate of their environment falls also between the two categories because they have neither extreme heat nor extreme cold.

These people are namely the Iranians, Afghans, Pakistanis, Indians, Burmese, Chinese, Koreans, Japanese, Mexicans, Israelites, Jordanians, Arabians, the Navajos in Texas, Arizona, and California, and the Seminoles in Florida.

It is obvious from the above observations that the climate is the major factor determining our outward appearances. But I can't accept why people should be divided into racial groups just because they were born with special provisions to suit them just for the zone in which they live.

To put this report in true perspective, it is necessary to understand that mankind, at one time did not know how to weave, so his body condition also served as his clothing.

The Conclusion

My purpose for writing the above is to share my views on a subject which I feel is holding our country as well as the rest of the world back. The United. States of America is a leading power in the world, and it (the country) should take the initiative in a natural way to withdraw from the "Race" influence. This would make us number one in this area and would also influence others to follow it.

These unrealistic labels, such as black, white, yellow, red, and brown, which I hear daily from either my peers or my teachers, and through the media, only serve to be divisive, rather than unite mankind. As long as we try to fit one another into these "racial groups." or worse try to fit ourselves into them, a certain conduct is demanded from us depending on our "racial group," and consequently it is not difficult to see the fallacy in all of this, because such thinking rules out individuality.

A few hundred years ago someone planted the seed and made sharp demarcations between mankind. It is time now, that someone plants another seed, and starts viewing mankind as one human race.

If, one day, someone lands here from another planet, where the circumstances for a physical existence necessitate a complete difference of appearance from what we know on Earth, perhaps then, we can consider the possibility of a different race.

From left to right Missionary Salman Sheikh, Missionary Faheem Arshad, Mudathir Adedeji, Ahsan ul Mangat, Munawar Chaudhry, Muntashir Ahmed, Usman Chaudhry, Hafeez ur Rehman, Azhar Mahmood, Labeed Choudhry, Tariq Mahmood, Usama Chaudrhy, Farooq Ahmed, Mutaher Chaudhry, Fahad Ahmed, Brother Basit from Orlando Jamā'at, Ghalib Khan

Thirty-four years ago, a very small community in Miami, Florida made one giant leap in the Ahmadiyya Muslim Community, USA. This leap forward began what seemed like a very small initiative that later grew into a tradition of relentless commitment and dedication. "I shall spread the message of Islam to the corners of the earth." With this vision, Miami Jamā'at members opened the first Islamic stall at the Miami Book Fair in 1989 during the Ahmadiyya Jubilee Year commemorating 100 years.

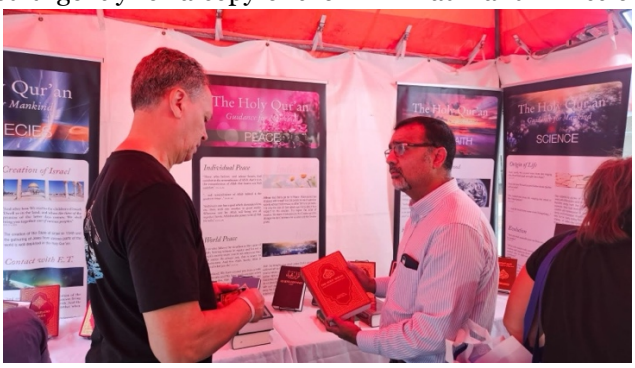
This small leap into faith brought members of Miami Jamā'at

generation after generation to open their booths at the largest Bookfair in the world attracting over 300,000 educated visitors every year. Slowly, the number of participants increased along with the number of booths.

Left picture: From L to R Safeer Bhatti, Hafeez ur Rehman, Tariq Mahmood and visitors, Right picture: Visitor doing Arabic Calligraphy with Missionary Faheem Arshad

In 2023, this small leap of faith turned into recognition by Miami Book Fair Executives that moved our very small booth to the entrance of the Book Fair where our members greeted and served every person who walked down that alley looking for peace and solitude in their lives. Individuals came up to show their solidarity and support for our community. Countless young children spun the wheel at our Wheel of Peace earning Islamic prizes. College-bounded students requested urgently for a copy of the Holy Quran with translation. Many guests from Hispanic countries visited our booth and participated in Spanish interviews detailing their love of Islam and their love of our community. Members were so excited to see us and to see our presence in Guatemala and other parts of Latin America. Many of these interviews were conducted by Ghalib Khan's MTA Media Coverage Team who worked with Azhar Mahmood to facilitate great coverage of our event. Dr. Imran Ahmad and Missionary Faheem Arshad spent a lot of time doing the calligraphy of the Arabic names of our visitors.

Through the guidance of our current President of Miami Jamā'at, Dr. Tariq Mahmood and our Tabligh Secretary, Farooq Ahmad, we were able to turn this leap of faith into the distribution of more than 293 Spanish Language Books. Many visitors came to our booth and purchased the Holy Quran and books of the Promised Messiah (may peace be on him).



Missionary Salman Sheikh, Missionary Faheem Arshad, and Retired Missionary Ahsan Magnat, we were able to distribute over 1500 flyers, 1172 Spanish Flyers, obtain more than 75 contacts and give more than 75 mugs. We also had several individuals who came to the booth as Ansarullah Waqfe Ardhi participants and served their community with the utmost professionalism. The Miami Community truly showed their love of the Ahmadiyya Muslim Community. At one point, Missionary Salman Sheikh even went ahead to help distribute more than two thousand pens by offering each person "the pen for peace." Many people wholeheartedly took this pen with their smiles gleaming over our representation of the Promised Messiah (may peace be on him) Ahmadiyya Jamā'at. Ma Sha Allah!

This leap of faith that began with the vision of our past President Aziz Moinuddin transcended through the wisdom of our future presidents: Abdul Basit, Syed Mahmud Ahmad, Dr. Professor Sharif Khan, Mubarck Shah, Munawar Chaudhry and Dr. Tariq Mahmood. Through their leadership, Miami Jamā'at made one small leap into faith; one giant leap for mankind. (Safeer Bhatti, Miami Jamā'at)

From "Lata'if-i-Sadiq" by Shaikh Muhammad Isma'il Pānīpatī

Narrated by Dr. Mufti Muhammad Sadiq, may Allah be pleased with him

Translated by Dr. Mahmud Ahmad Nagi, Columbus, Ohio

Mother and Daughters Not Sisters

Hazrat Mufti Muhammad Sadiq met a priest named Vages Sililand on a ship when he went to England in 1917 to preach. The priest came from America and was going to Egypt as a preacher. On his very first encounter, Mufti Sadiq told him many anecdotes about the Promised Messiah (may peace be on him). As he was an American, therefore, Mufti Sadiq particularly presented him with the astonishing prophecy about Alexander Dowie. The priest said that the Dowie was not a truthful person. Mufti Sadiq said,

> "There is no doubt about it. That is why he was destroyed confronting a truthful claimant."

One day both talked about different languages. The Priest said that Arabic and Hebrew are sister languages. They have similar forms. If one knows one language, he could easily learn the other.

On this Mufti Sadiq said, "Yes; I know both languages. Both these languages are not sisters as you comprehend but in a true sense are mother and daughter. Arabic is the mother and Hebrew is her daughter. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 44, p. 67, Ahmad Academy Rabwah, printed by Lahore Art Press, 15 Anarkali, Lahore)

Jesus Christ did not Die on the Cross

In January 1921, when Mufti Muhammad Sadiq was in the US, a couple of Priests called on Mufti Muhammad Sadiq at his residence. A religious discussion started. The subject was the death of Jesus Christ on the cross. Mufti Sadiq argued that the death of Jesus Christ is very much scripted in the New Testament. Did Christ not cry the whole night and bow with his face to the ground, praying?

> "My Father! If it is possible, let this cup of (this death) be taken away from me." [Mattew 26:39]

Priest: Undoubtedly Christ did pray. But at the same time, he said, "Yet not as I will, but as You will." And he also prayed if it is not possible that this cup be taken away from me, let your will come true. (Matthew 26: 39-42)

Mufti Sadiq: That is correct. The words "will and desire of God" are as a matter of fact part and parcel of all the prayers asked. Whatever happens is according to the will and command of God. Nobody can get anything by forcing God to accept his prayers. But what we are looking at here is whether Christ did pray or not. And then whether the prayer was accepted or not? As per the first part of the discussion, you agree that prayer was asked. Now what remains *to be settled* is its acceptance or rejection. So in this regard see the seventh verse of chapter five of Hebrews. It is very clearly written about Jesus Christ,

> "In the days when he was alive, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence." (Hebrews 5:7).

Now tell me who is mentioned in this sentence of the verse of Hebrews.

Priest: Jesus.

Mufti Sadiq: Is there a mention, elsewhere in the Gospel that he prayed to save him from death except the night before the day he was to be crucified?

Priest: There is no mention like this, elsewhere.

Mufti Sadiq: And it is also written that prayer was accepted.

Priest: Yes, it is written. But in Matthew 27:50, it is written, "Jesus cried loudly and passed away," and he rose from the dead on the third day.

Mufti Sadiq: Yes, this is also correct. As far as he was concerned, he gave away his life. And all the people around also thought that he was dead. But God, the Exalted made him unconscious and thus saved his life from death. Further, it is a common proverb that when a person recovers from severe illness, people say,

> "He got a second life."

Priests did not respond to this argument. They kept on discussing for a while and then left. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 46, pp. 69-70)

Mahdi Abad (Qadian)

A good-looking *c*leric (Peer) boarded a train in the same compartment near Gwaliar when Mufti Sadiq traveled to Hyderabad in the year 1916. Mufti Sadiq instinctively felt that he should preach to the cleric. Before focusing on him, Mufti Sadiq started praying. In the meanwhile, the *cleric* himself opened the discussion.

Cleric: Where do you live?

Mufti Sadiq: Mehdi Abad.

On this, he repeated the same word and then kept silent as if thinking where the Mahdi Abad is? He spoke after a few minutes.

Cleric: Where is this Mahdi Abad, Sir?

Mufti Sadiq: It is near White Minnaret (Manaratul-Baidha).

Cleric: Oh! You have come from a far-off place; Manarahtul-Baidha. After a short break, he thought for a while and then spoke.

Cleric: Where is Manarah-tul-Baidha?

Mufti Sadiq: It is where Jesus Christ descended.

Cleric: (With a strange surprise) Hazrat Eisa! (peace be on him)

Mufti Sadiq: Yes, Hazrat ʻIsa.

On this, he again paused for a while and after some time said:

Cleric: Where is this Mahdi Abad located? Is there another name for this city?

Mufti Sadiq: Yes; its name is Qādiān and is in the Punjab. I call it Mahdi Abad because the Hazrat Mahdi appeared there.

Cleric: And Qādiān, where Mirza Ghulam Ahmad lived.

Mufti Sadiq: Yes, the same Qādiān.

Afterwards, Mufti Sadiq started talking about the Promised Messiah. He kept on asking questions in between, to which Mufti Sadiq replied. Then Mufti Sadiq presented a book ʻTohfatul Malook" to him, which he kept on reading for quite some time. Then Mufti Sadiq told him the conditions of Baiʻat (Pledge of Allegiance). He happily accepted the Ahmadiyyat and instantly dispatched a letter to Hazrat Khalifatul-Masih II. His name was Qazi ʻAbdur-Rahim. (Lataʼif-i-Sadiq by Shaikh Muhammad Ismaʻil Pānīpatī, Episode 60, pp. 87-88)

The Meaning of True Muslim According to Americans

When Hazrat Mufti Sadiq was in America, an Arab wanted to marry an American woman. The woman did not become a Muslim but agreed to marry. According to local tradition, both went to the registrar's office. They signed the marriage agreement. They got the "Marriage Certificate" after getting their name registered. The Arab wrote a letter to Mufti Sadiq that legally they had become husband and wife, but according to Islamic jurisprudence (Sharīʻah), their marriage had not been solemnized as yet. So, presently I have kept my wife separate. Please come and announce our Nikah (Islamic marriage) according to Islamic jurisprudence so that we can live together.

Mufti Sadiq was in New York, USA in those days and his town was at a distance of seven to eight hours from New York. Mufti Sadiq wrote to him that he would be coming. So, he reached there on time. Mufti Sadiq preached the lady and thank God she accepted Islam and became Muslim. Then Mufti Sadiq announced their marriage in the Islamic way.

As the news of Mufti Sadiq's visit became the talk of the town, a local agriculture college called the host of Mufti Sadiq and said:

> "It is heard that a Muslim missionary from India is in our town, if he comes to our college and delivers a lecture on Islam, we will be very grateful to him. If he is ready to lecture, please ask him and inform us what he will charge for a lecture."

Mufti Sadiq said:

> "Inform him that he will not charge anything and will deliver a lecture free of charge."

So, the host telephoned the principal and the time of the lecture was fixed.

At the appointed time, Mufti Sadiq reached the college with his host. The principal behaved very nicely with Mufti Sadiq and went around the entire college with him. Samples of various agricultural produce were kept in one room. He said,

> "Look, this is the wheat from Europe. This is French wheat. These are the grains of India. And this wheat has been cultivated locally here. It is for perusal. The wheat we produce is better in size, strength, and taste than the grains of wheat of all the countries. Mufti Sadiq examined that it was indeed so.

After this, the principal took Mufti Sadiq to the lecture hall where there were about three to four hundred students present, including girls and boys.

Mufti Sadiq asked the principal what would so many students do after passing out of college.

The principal laughed and said:

"What they will do? They will go back to their villages and cultivate in their fields and develop their produce by using the new methods they learn from here."

On this reply from the principal, Mufti Sadiq started thinking that in India, if a child of a farmer passes out of an agricultural college, then he considers it a big sin to touch a plow and he keeps on trying to get a job somewhere.

Before the lecture commenced, the principal introduced Mufti Sadiq to the teachers and students. Dr. Sadiq had come to America from India to preach Islam. By chance, he came to our city, and he asked him to give a lecture on Islam, which he kindly accepted. Now I would request him to come and tell us what is the meaning of Islam and what are its characteristics. Please do not care what you say. Whatever you will say, it may be against our beliefs and ideas. You have full liberty to say whatever you want. We will listen to you quietly.

After this, Mufti Sadiq started his lecture by explaining the meaning and characteristics of Islam. He explained the Islamic teachings as much as Allah, the Almighty enabled him to say. He also said that Islam is a living religion because God has always sent the Holy people to cleanse it from evil. So even in a time full of mischief and deceitfulness, God sent one of His messengers to India and said to him,

"I shall cause thy message to reach the corners of the earth."

I am a servant of the same Messiah of Prophet Muhammad and have come to this country to convey his message to the Americans and tell them the truth about Islam. Blessed is he who accepts this Messiah of Muhammad and puts the yoke of obedience to the Prophet (peace and blessings of Allah be upon him) around his neck.

After delivering his speech, Mufti Sadiq sat down. The principal stood up and said, "I congratulate myself that I invited Dr. Sadiq who came to this country as a representative of Islam, to come to my college and deliver a lecture today. I had this idea and belief about Islam that Muslims are those who worship the idol of Muhammad and a true Muslim is one who kills a Christian immediately wherever he gets a chance. But today both of my thoughts have been invalidated by this lecture and I have become half-Muslim. If I listen to two more lectures by Dr. Sadiq, then I will become a complete Muslim. I am indebted to Dr. Sadiq for showing us the primacy and truthfulness of Islam in such a way by presenting such vivid arguments that all the misconceptions and ignorance are altogether removed from us. I pray that he may come here again and allow us to take advantage of his vast knowledge. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 69, pp. 95-97)

Did Jesus Christ Order his Worship?

Once an Indian youth living in America called on Mufti Muhammad Sadiq to his house. When Mufti Sadiq reached his house, by chance, a pastor was sitting there. A religious dialogue was initiated with the priest and the pastor uttered a very inexplicable sentence. He said:

"It is mentioned in the Gospel to worship Jesus Christ and this is the greatest proof that Jesus Christ is God."

Hazrat Mufti Sadiq said:

"Pastor! This is a gross slander against the poor Jesus Christ. He did not say anywhere to worship him. If you show this commandment of Jesus Christ in any of the four Gospels, not much, but I will reward you with $20."

On this, Pastor said, "I bring in a moment."

The Pastor brought the Gospel hurriedly and scrolled through it for a long time and then said,

"Just in a moment. There was a reference, but I do not know why do I not find it presently."

I will see it quiescently at some other time. But that "Second Time" never came. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 74, p. 106)

I was Caught by my Words

Once by chance, Hazrat Mufti Sadiq happened to go to Gurdaspur to cater to his needs where there was a big open space for Christians with a splendid bungalow. At that time an American pastor happened to be present there. Hazrat Mufti Sadiq reached there with a friend. Well, after exchanging pleasantries the pastor said,

"If you have any query, you may ask?"

Hazrat Mufti Sadiq replied,

"Pastor, the issue of atonement is such that the

human intellect cannot comprehend. It would be a great favor if you please shed some light on it."

The Priest said,

"Look! Man is born a sinner by nature. Therefore, unless one lifts, he cannot be atoned for this burden. That is why God had to burden sins on his beloved Son for the sake of humans. "

Hazrat Mufti Sadiq said,

"God is Almighty and All Solicitor. It is the prerogative of Him to condone or forgive whom He wills. This does not make any glitch in His Divinity. He is not a grocer and He cannot forgive anyone's debt."

Pastor: It is not a trivial matter about sins of once or a couple of times that God will pardon. How can millions of people who sin day and night be pardoned without recompense?

Mufti Sadiq: Well, let's skip this discussion. Now tell me if your servant owes you five rupees and you want to forgive that amount. So, will you call your son to condone that five rupees and tell him that I forgive five rupees to this servant of mine, give me that five rupees?

Pastor: What to ask from my son? It is my money to forgive whomever I want. Who is my son to interfere in my matters?

On this, Hazrat Mufti Sadiq replied,

"Very well said. Undoubtedly, the son has no right to interfere in your affairs. Surely you are the owner of your wealth, give it to whom you want and forgive whom you desire. You do not need to ask your son when to condone. But just consider, Pastor, does the Lord God have not as much power over the forgiveness of sins as you do? And He is bankrupt and sacrifices His Son to forgive the sins of His creation. Strangely, you do not consider it necessary to call your son while condoning five rupees to the servant. But you consider it mandatory for God to ask His son to forgive the sins of His men."

To this, the Pastor said,

"I was caught uttering words from my mouth, now how should I answer you?"

When Mufti Sadiq noticed that the Pastor was unable to answer, then he thought it inappropriate to stay there for more time, so he begged to leave. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 75, pp. 106-107)

A Few Days in Ventnor

Once in January 1918, during the time of his stay in England, Hazrat Mufti Sadiq went from London to the town of Ventnor [A town (Parish), Isle of Wight, a historic county of Hampshire, southern England. The town lies along the island's southeastern coast] for a few days. He spent winter here, where the intensity of the cold is less than in London. Some very interesting incidents took place there. We describe them briefly here.

1. The Qur'ān on a stand

A local respected Lady Miss Maddock invited Mufti Sadiq to a tea party one day. All the respected people of the town were also invited. The lady had traveled to India, Syria, Egypt, and the United States of America, collected very fine and sophisticated things from everywhere, had set up a small museum in a room of her spacious bungalow and arranged the things meticulously. She used to show it to every guest. Among other items, there was a stand to place the Holy Qur'ān (رحل)which was probably from Kashmir and had beautiful carvings engraved on it. Hazrat Mufti Sadiq saw it and said that this thing is used to put the Holy Quran for reciting in our country. Saying this, Hazrat Mufti Sadiq took out the first English part of the translation from his bag and said to the lady, "This is a gift from me. Please place it on the empty stand (رحل) for which it has been made so that whenever a guest comes to your museum, shall read it. The lady accepted it keenly. She thanked Mufti Sadiq and placed it on a table. Now whoever comes sees and reads it.

2. P.M.

In the town, where Hazrat Mufti Sadiq was staying in the house of a lady, a priest came as a guest to visit her in those days. A religious dialogue started between him and Hazrat Mufti Sadiq, during which Mufti Sadiq mentioned the Holy Prophet (may peace and blessings of Allah be on him). The priest replied, "Indeed, Muhammad was a Prophet of God. For no other man but the prophet can do such a great spiritual work. When they sat for the tea, the English letters "P.M." were accidentally written on biscuits. The pastor laughed and said, "Look, "P.M." that is, Prophet Muhammad is written on the biscuits that have come for you.

3. Adhan in the pastor's house

A priest here invited Mufti Sadiq for tea. He invited other people as well. A religious discussion started at the table, Mufti Sadiq said on the occasion,

"We Muslims do not ring the bell or gong for the

information of the people at the time of prayer. Rather, we say Adhan." The audience started asking what is Adhan and what is its procedure. They must have thought that this Adhan would also be something like a bell or a clock, which the Muslims would play at the time of prayer. Hazrat Mufti Sadiq said, "I will tell you practically now what the Adhan is and what is the practical method of it?"

Saying this, Hazrat Mufti Sadiq stood up by the chair and he recited Adhan with a loud voice. As long as Hazrat Mufti Sadiq continued reciting Adhan, all the attendees looked at Mufti Sadiq with great surprise and eagerness. It's as if he is doing something very strange. When Mufti Sadiq finished the Adhan, the audience said that the words you have read at that time should also be translated into English for us. On this, Mufti Sadiq narrated the translation of the whole Adhan in detail to all the people. The audience was spellbound. This was probably the first ever Adhan recited in England in a priest's house.

4. Mother instead of wife

The story of the same pastor is that when Hazrat Mufti Sadiq went to him on the invitation of tea, Mufti Sadiq noticed that the pastor was repeatedly addressing his wife as "Mother." Hazrat Mufti Sadiq laughed at him uncontrollably. The priest asked the reason for laughing. Mufti Sadiq said that if a person uses the same words for his wife in India, then it means that he considers her illegitimate for himself and wants to divorce her. The pastor said, "We never think of such things. The thing is that our children are very young. They learn the same words that we husband and wife call each other. That is why I call my wife a mother so that the children also call her mother. But my wife doesn't care and addresses me by name. As a result, the children also call me by my name."

Mufti Sadiq said,

"That is a joke."

He laughed and kept quiet.

5. Fasting of Christians

There is a festival for Christians called "Ash Wednesday," which marks the beginning of their fast. This festival is celebrated with great enthusiasm, especially among Roman Catholic Christians. Mufti Sadiq enjoyed the conditions in the town of Ventnor. Let us listen to it from Hazrat Mufti Sadiq:

The next morning, I went to the local Roman Catholic Church. I knew a pastor there. They made me sit in a place where the whole fun was easily visible. The ashes were first brought in a silver bowl. Two priests placed the bowl in front of them and recited quickly and fluently many prayers in Latin. What do the attendees understand? Perhaps even the pastors did not understand what they were saying. After this, the pastors placed a pinch of ash on each other's heads, and then from the audience people went near the rostrum and the priests marked their foreheads with ash. That completed their prayer.

You read the state of their prayers. Now listen to the details of fasting which is more interesting than the prayer. The Christians' fasting commences on "Ash Wednesday" and continues for 40 days. Fasting among Christians is just the name. They eat food lightly on all the Fridays in these 40 days. But it is allowed that the shortage can be fully met with drinks. No matter how much you drink, there is no prohibition. No limit can be set on it.

Listening to this strange fast, the viewer must have been eager to find out what is the interpretation of "Light Food" in Christian jurisprudence. It is also being presented here.

By "Light Food" it means that meat should not be used in daily meals. But instead eat fish, eggs, milk biscuits, *phirni* (a dish prepared from ground rice and sugar), and sweets as much as you want. No one is going to ask. Eat vegetables as much as you want. There is nothing wrong with it. Remember that the meat ban is only for Fridays. There are no restrictions on anything in the rest of the days. Eat and have fun. There are five Fridays in 40 days. If you do not eat meat for five days in a year, it does not make any person weaker?

6. Conversation with a pastor

The First World War was taking place at that time. One day Hazrat Mufti Sadiq had an interesting conversation with a pastor about it. Hazrat Mufti Sadiq said, "If the teachings of religions are contested among themselves, then according to the religion of Islam, it is right and permissible for the Government of Britain to join this war against Germany. For we have a clear commandment, that if anyone attacks you, fight him, prevent the wrongdoer from his oppression. Help the weak. But on the contrary, what will you say about your religion, where it is written:

> "I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles." (Matthew, Chapter 5: 39-41)

The Pastor: The thing is that some of Christ's commandments were only for his period. It is not incumbent on us to follow him in everything. How do we act in the 20th century on the commandments

given 1900 years ago? And follow the order that was given 1900 years ago today in the 20th century. Christ's example is not worthy of emulation for us.

Mufti Sadiq: Then why are you called a Christian? Emulate the one you are following.

Pastor: That's a very difficult scenario. Nevertheless, we are Christians and Christianity is not bound by ancient concepts, it is a progressive religion.

Mufti Sadiq: Then such a progressive religion cannot be Christianity. Christianity is what Jesus Christ himself taught.

On this, the pastor avoided the talk and started talking about something else. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 76, pp. 108-112)

Saved by God

Once in America, Mufti Sadiq was protected from the happening of a threatening incident. He was saved by the grace of God. The story is that Mufti Sadiq was preaching to an American girl. Gradually, she was ready for conversion to Islam. Her mother was a very prejudiced and uncivilized woman. At first, she tried to stop his daughter from becoming a Muslim by every possible means. But when nothing materialized, she sued Hazrat Mufti Sadiq in a court of law that his mission was very dangerous. These people chase away girls and then get them married to Muslims. And they want to take away my daughter too.

The nature of the case was very alarming. But Allah did such a grace that the case was dismissed in the initial stage and Mufti Sadiq got rid of a heavy concern. Al-Hamdu-Lillah. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 77, pp. 112-113)

The Advent of Divine Power

In the United States, Hazrat Mufti Sadiq used to send letters to "Al-Fazl" for publication. In one of these letters (published on 15 February 1923), Mufti Sadiq wrote an interesting joke. He says:

There is a lot of mail here on Christmas and there is a lot of crowds of people in the Post Offices. On the last Christmas, a lady went to the Cleveland Post Office to post a parcel. A small child was in his arms. And there was a large crowd of people near the window of the parcel. She put the little boy on a pile of parcels to protect him from the mob which was loaded on a post office's loader van. Then she started posting her parcel. When she had done the job, she neither saw the child nor the pile of parcels. She was worried about what had happened and where my child had gone. She ran around a lot but could not find a sign of the child.

Three hours after the incident, in the room where the mailbags were lying, the sound of a child crying was heard from one of the bags. When the clerk opened the bag nervously, a living child came out of it.

The incident happened when the mother went to the window of the post office to post her parcel and put the child on a pile of parcels. On the other hand, the workers of the post office pulled the parcel van on which the child was sleeping. They did not see the child. They quickly flipped all the parcels into bags, closed their mouths, and put them in the room. They got busy with their work. The child was flipped into the bag and the bag was closed. When the child in the bag choked and opened his eyes, he started crying. When detected, the child was taken out of the bag.

The truth is,

"If God wills, no one can harm?"

I had read an incident in America a long time ago in a newspaper that a postman in New York was passing through a street distributing mail. He saw that a small child had fallen from the top floor of a five-story building. There was no time to think. The postman threw away the mail on the ground quickly in a flash emptying the mailbag and moved forward briskly where the child had to fall. By then the child had reached the ground. The postman was already ready. The child fell straight into his bag and did not get even a scratch.

On the contrary, I read in a newspaper a few days later that the ship was coming to India from London. When he passed through Aden, an Englishman who was a traveler of the first class was enjoying the sea tour standing on the shipboard. Suddenly his foot slipped and he fell in the sea. A very big fish was standing with its mouth open. The Englishman went straight into its mouth. The fish found its prey and shut its mouth. The fish dived into the sea and disappeared. The ship stopped immediately. The colleagues of the English who saw this awful sight searched him a lot by the boats but all in vain. (Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 78, pp. 113-114)

A Hypothetical Dialogue Between Jesus Christ and the US Immigration Officer

Hazrat Mufti Sadiq published an English magazine "The Moslem Sunrise" for preaching purposes from the United States of America. In the April 1922 issue of the magazine, he wrote the above-titled article which was also published in Review of Religions with Urdu translation. Since the article is very stimulating and interesting, that is why we quote it below. Viewers may read and enjoy it. This article is the result of the difficulties and hardships that Hazrat Mufti Sadiq faced at the time of entering America.

If the blessed Jesus, whose body rests in peace in Srinagar, India, and whose soul is in Heaven along with other Prophets, had been alive in these days and had fancied to come over to America, how would he have been treated by the Immigration Department? Let us consider the questions to be put to him along with other voyagers and his answers, etc.

Immigration Officer: Please raise your hand to take an oath that all you say will be true.

Jesus: I do not believe in taking oaths. It is not right.

Immigration Officer: What is your name?

Jesus: Jesus

Immigration Officer: What is your first name?

Jesus: This is my first name.

Immigration Officer: What is your second name?

Jesus: I have no second name. This is my only name.

Immigration Officer: Funny, what is your father's name?

Jesus: I have no father.

Immigration Officer: Have no father? Funny. How were you born?

Jesus: Miraculously—without a father. What is funny to you is right with God. Could you tell me how was Adam born without a father and without a mother?

Immigration Officer: I do not know. Where do you come from?

Jesus: India

Immigration Officer: What city?

Jesus: Srinagar, Cashmere.

Immigration Officer: How much money have you?

Jesus: I have no money with me.

Immigration Officer: How will you live without money?

Jesus: I never think of tomorrow. Tomorrow will think of itself.

Immigration Officer: Funny, we think of things in this country a century ahead. What is your Nationality?

Jesus: I am a Jew

Immigration Officer: Do you believe in the Law of Moses which allows polygamy?

Jesus: Surely, I do—whosoever shall break the least of the commandments of the Law of Moses, he shall be called least in the Kingdom of Heaven.

Immigration Officer: Why are your hands pierced?

Jesus: I was unjustly nailed to the Cross.

Immigration Officer: What is your profession?

Jesus: I am a Preacher of God's word. I speak nothing but what I am commanded by Him to say.

Immigration Officer: Have you any papers with you to prove that you are a Preacher?

Jesus: No, I need no papers.

Immigration Officer: Will you fight for the country if ever necessary?

Jesus: I do not believe in fighting. I believe only in love.

Immigration Officer: Do you allow drinking wine?

Jesus: I would even perform a miracle to provide wine if necessary for a feast or so.

Decision

Decided that Jesus cannot be allowed to enter this country because

1. He comes from a land which is out of the permitted zone.
2. He has no money with him.
3. He is not decently dressed.
4. His hands have holes in the palms.
5. He remains bare-footed, which is a disorderly act.
6. He is against fighting for the country.
7. He believes in making wine when he thinks necessary.
8. He has no credentials to show that he is an authorized Preacher.
9. He believes in practicing the Law of Moses which allows Polygamy—But he can appeal to the Washington Office against this decision of ours.

Jesus: I would not submit any appeal, as it is evil to disallow a man like me—and resistance of evil is against my principles—so I shake off the dust of my feet and go back to the charming land of Hindustan (This episode of Mufti Sadiq was very popular and was read with great interest. It was copied by Newspapers of America. The Arabic Newspapers in Morocco published the article in Arabic translation. The Turkish Newspapers published it in the Turkish language.) [Lata'if-i-Sadiq by Shaikh Muhammad Isma'il Pānīpatī, Episode 79, pp. 115-118]

Forced to write “Hazrat Mufti Muhammad Sadiq”

In the days when Mufti Sadiq was in America, a friend from Cuttack, Syed Muhammad Hassan, sent him 7 Shillings in a Money Order with great sincerity and love. He wrote his name as Hazrat Mufti Muhammad Sadiq with his address. Mufti Sadiq signed the Money Order and wrote only Muhammad Sadiq. On this, the Postmaster returned the form and said, “We cannot give you the amount until you sign and write your full name as “Hazrat Mufti Muhammad Sadiq.” Though, Mufti Sadiq said that “Hazrat” and “Mufti” are additional words, but the Postmaster did not accept his argument. So, Mufti Sadiq had to write his name as “Hazrat Mufti Muhammad Sadiq.” After this, he was given the amount of Money Order. (Lata’if-i-Sadiq by Shaikh Muhammad Isma‘il Pānīpatī, Episode 80, p. 119)

Fiqh Ahmadiyya—The Islāmic Ṣalāt

Translated by Dr. Lutf Rehman

Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

Note: This is a general representation of the contents. It is not a rigorous translation.

Translation of all the sections of Fiqh Ahmadiyya except for Salat have already been published in the Gazette as follows: First part of the section on Fasting in May-June 2016. The second part on Fasting in May-June 2018. The section on Hajj in September-October 2017. The section on Zakat in March-April 2019. The section on Nikāḥ—Marriage in May-June 2019. The section on Paternity and Lineage in July-August 2019. The section on Khul‘ in September-December 2019. The section on Sustenance and Support, January-March 2020.

The Sharī‘ah of Islām and Worship

The Holy Qur’ān does not present unique or novel teachings. It only regulates the inherent qualities that God has placed in every human being. This regulation brings his passion and rage under control. It moderates these emotions and produces values such as forgiveness, charity, forbearance, satisfaction, sacrifice, courage, obedience, honesty, truthfulness, hard work, and proper conduct. The Holy Qur’ān reminds a person of only that which God has placed in him as it says,[1]

فِي كِتَابٍ مَكْنُونٍ

meaning, the Qur’ān has revealed the nature of a person, which was hidden and not everyone could recognize it. Qur’ān has explained human nature through Divine revelation which encompasses all aspects of human life. An important aspect is worship which is our focus here.

What is Worship?

The word ‘worship’ means to follow a superior obediently and to express passion in this relationship and try to become like him and to praise him and to thank him. Humility, modesty, obedience, sacrifice, and gratitude are an obvious result of worship. Someone has expressed this feeling in the following words, “Your beauty, charity and bounty have won my heart, my tongue, and my being. My heart bows before your greatness, my tongue sings your praise and my body bows before you in respect.”[2]

With this concept only God can be worshipped since He is the only one who is perfect, has all the attributes and is free of defect. He has authority and sustains all the worlds. He rewards and gives without asking. He is the owner of the Last Day. Success is associated with Him and connection with Him takes precedence over all other connections. Man has to obey Him. He is everlasting. There is no beginning or end to him. He deserves all gratitude and praise. Man sings his praise and is grateful for his blessings. One can bow before Him as this is the highest form of gratitude. Bowing before anyone else will be his disrespect.

[1] The Holy Qur’ān, (56 [Al-Wāqi‘ah]: 79)

[2] اَفَادَتْكُمُ النُّعمَاءَ مِنِّی ثَلٰثَۃً یَدِیْ وَ لِسَانِیْ وَ الضَّمِیْرَ الْمُحَجَّبَا

The Need for Worship

Some contend that worship is a useless ritual. It is unnecessary, even harmful. It creates a habit of flattery and one increases in greed and want. This is far from the truth. When we see a beautiful object, we want to praise it. This is human nature. Why would this not be true for God? He is the ultimate in beauty, is most gracious and is the creator. Why would we not want to worship Him to praise Him and thank Him? It is human nature to want to worship God. It is the reason for his creation.

The basic reason for worship is to achieve closeness to God. Worship provides opportunity to recognize Him and express his relationship with God. It provides satisfaction and helps a person to become a true servant of God, which is the highest level of spirituality.

Worship is not a punishment. There is no flattery involved nor greed nor want. There is no personal benefit of God nor does He need it. If no one would worship Him, it would not affect Him in the slightest. He did not have a need to create the humans nor does He need them to worship Him. Worship is for our own benefit. God has shown us this way for our own progress and betterment. God says in the Holy Qur'ān;[3]

وَمَنْ تَزَكّٰى فَإِنَّمَا يَتَزَكّٰى لِنَفْسِهِ

One who does not get involved in sin and spends a pure life benefits his own soul.

The Philosophy of Worship

The reason for the creation of man is to manifest God Almighty and His attributes for the world. The secrets of nature have been revealed through the creation of man. Man has been called 'Abd which means accepting someone else's impression. Man has been given attributes that enable him to become God-like. (Kiramat-us-Sadiqin, p. 146. Malfūzāt, vol. 6, p. 21, Tafsir-i-Kabir, vol. 1, part 1, p. 28. Lughat-ul-Qur'an, p. 3)

Allāh says in the Holy Qur'ān,[4]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have created "Jinn" and men only for my worship.

Meaning, man should worship God and try to become a reflection of His attributes.

The following Ḥadīth explains this verse,[5]

كُنْتُ كَنْزًا مَخْفِيًا فاردتُّ اَنْ اُعْرَفَ

I was a hidden treasure. Then I decided to manifest Myself so I may be recognized.

Further explanation is found in the following Ḥadīth,[6]

خَلَقَ اللّٰهُ آدَمَ عَلَى صُورَتِهِ

God created Adam in His own image.

All these statements mean that man has been created as the ultimate manifestation of God and he has been given attributes to become God-like. No other creature has been endowed with these qualities.

The Promised Messiah (may peace be upon him) said, "It was inherent in the concept of the Divine to manifest his divinity, greatness, enormity, authority, and kingdom. The demand of obedience and worship arises from this concept. For this reason, He has created this diverse universe. If He did not want it why would He do it? Who had placed this burden on Him to create this universe and link the souls with the bodies and make this place, called world, an exhibition of His work. There was a hidden force behind it which caused all this. In His holy word, the Holy Qur'ān, there are reminders which show that God created this universe so He may be recognized as the creator. Then He showered his creation with mercy and blessings so that He may be recognized as Rahīm (Merciful). Then He established reward and retribution so that he may be recognized as Muntaqim (Avenger) and Mun'am (Granter/Benefactor). By His wondrous works, He wishes to be recognized and accepted. The reason for the creation of this world and punishment and reward is to become aware of God. This is the gist of worship. It is clear that God Himself wants His creation to recognize Him through worship and become aware of Him. Beauty desires manifestation. God who is perfect wishes to reveal His attributes for the people."[7]

Another meaning of worship is to become like Him and become one with Him and to obey Him. Man has this capacity and that is why he has been called 'Abd.

Thus, only a perfect being can be worshipped who is perfect in his attributes and he is unique. One is required to obey him in all circumstances. Only God is that Being. There is no one else who is worthy of obedience like Him.

One way of obedience is to express gratitude before God. One should recount His blessings. It is

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3 The Holy Qur'ān, Chapter Fāṭir [35]:Verse 19
4 The Holy Qur'ān, 51[Al-Dhāriyāt]: Verse 57
5 Kashf al-Khafa wa Muzil al-Ilbas, Asmail ibn Muhammad al-'Ajluni, , vol. 2, p. 132.
6 Bukhārī, Kitab-ul-Isti'dhan, Chapter: Bad'is-Salam, p. 919. Musnad Ahmad, 323/2.
7 Surma-i-Chashm-i-Ārya, pp. 218-219

said in a Ḥadīth,[8]

جُبِلَتِ الْقُلُوبُ عَلٰى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا

The nature of man is such that he loves his benefactor. Obedience of God requires that one should give up bad deeds and sin and purify his heart. God is pure and only pure can excel in his way. All worship is designed in a way to help man give up his sinful ways. On the one hand his relationship with God is mended and on the other with the creation of God.[9]

There are two parts to worship, awareness of God and love for Him. Both of these make a person holy and his soul starts to flow towards God. He becomes a true follower of God and considers Him the only object of his love and affection.

It appears odd that love and fear can exist together. If one fears someone how he can also love him? This is unique in the matter of God. The increasing fear of God pulls one away from sin and helps him to progress towards holiness. His progress in the love of God will give him a satisfaction in worship more than anything else in this universe.

Islām separates worship according to four objectives.

The worship that increases the love of God and strengthens the relationship with Him.

The worship that prepares a person for physical hardship and sacrifice,

The worship that creates a sense of obedience, unity, and fellowship.

The worship that creates economic equity among the human beings.

These are the four underlying principles of worship. It is clear from these principles that the purpose of worship is not only to focus on God but upon his creation as well. Worship is not only individual but also collective. Not only one should come before God himself, he should try to bring his brother to this worship too. This is why the instructions about worship in the Holy Qur'ān are both for the individual and congregation.[10]

Types of Worship in Islām

Worship can be divided into two types, ordinary and special.

Ordinary worship pertains to the rights of the creation of God. Anything one does for the service of mankind, individually or collectively, for the sake of God is worship. Reward and blessings have been promised in return. To achieve this central objective and to make this an objective of one's life, Allāh has prescribed special worship too. This special worship is divided into five parts which are called pillars of Islām upon which the whole structure of Islām stands.

Pillars of Islām

The first pillar of Islām is Shahadah. It is to proclaim that there is no God but Allāh and Muḥammad (may peace and blessings of Allah be upon him) is his messenger.

The second pillar is Ṣalāt. The third pillar is Zakāt. The fourth pillar is fasting in the month of Ramaḍān. Fifth pillar is to go to Mecca for Ḥajj.

The detail of these elements is described in a narration of Ḥaḍrat 'Umar (may Allah be pleased with him). He said that once the Holy Prophet (may peace and blessings of Allah be upon him) was sitting among his companions when a person came. His hair was black and he was wearing very clean white clothes and it did not appear that he was on a journey. There was no dust on his hands or feet or clothes. None among us knew him. We were surprised to see him. He respectfully sat on the ground before the Holy Prophet (may peace and blessings of Allah be upon him).

His first question was, "What is Islām?" The Holy Prophet (may peace and blessings of Allah be upon him) said, "Bear witness that there is no God but Allāh and Muḥammad is His messenger. Second, observe Ṣalāt. Third, pay Zakāt. Fourth, fast during the month of Ramaḍān. Fifth, if you have the means then you should come for the pilgrimage of the House of God, once in your lifetime." The person replied, "Indeed, you spoke the truth." We were astounded that he was asking the questions and then endorsing the answers too.

Then he asked, "What is Faith?" The Holy Prophet (may peace and blessings of Allah be upon him) said, "Believe in God, His angels, His books, His messengers, the Last Day, and you believe in a measure of good and evil and its certainty."

Then he asked, "What is obligated?" The Holy Prophet (may peace and blessings of Allah be upon him) said, "Worship God as if you are looking at Him. If you cannot get to that point, then you should be aware that God watches you at all times."

He asked some other similar questions. The Holy Prophet (may peace and blessings of Allah be upon him) answered them and then he left.

After he left, the Holy Prophet

8 Jāmi' al-Saghīr, vol. 1, p. 120 with reference to Baaihaqi Fi Shu'b al-Iman.

9 Abridged Tafsīr-i-Kabīr, p. 333

10 Introduction to the Study of the Holy Qur'ān, pp. 284-285

(may peace and blessings of Allah be upon him) turned to me and asked, "'Umar do you know who was he? He was angel Gabriel who came to teach you your Faith."[11]

This narration makes it clear that the second important pillar of Faith is Ṣalāt. We will be now describing its details.

The Importance of Ṣalāt

Allāh the Almighty has instructed about Ṣalāt in the Holy Qur'ān repeatedly. It glorifies those who are regular in their daily Ṣalāt and condemns those who do not offer it or are lazy about it. Allāh, the Almighty, says, "Those are the true servants of Rahman God, who are careful about their Ṣalāt[12], and who are firm on it.[13]" At another place it is said to take care of your Ṣalāt especially the one which comes in the middle of the work day.[14] Then it is said that those who do not care for their Ṣalāt will reside in Hell.[15] Condition of those who are lazy and careless about their Ṣalāt is regrettable.[16]

There is great stress upon Ṣalāt in the Aḥadīth. The Holy Prophet (may peace and blessings of Allah be upon him) said that Ṣalāt is a pillar of Faith and one who offers it regularly establishes the Faith. The one who did not offer Ṣalāt brings down the structure of Faith. Ṣalāt is the distinction between a believer and a non-believer. Once he said that the first question on the Day of Judgement will be about Ṣalāt.

At another time, explaining the significance of Ṣalāt to the companions he said that if a stream flowed next to a person's house and he bathed in it five times a day, no dirt will be left on him. Similarly, a person who offers five daily Prayers, no dirt can be left on his soul, nor any blemish of sin.[17]

Ḥaḍrat 'Umar (may Allah be pleased with him) used to say that Ṣalāt was the most important duty. If a person ignored it, he wasted everything. None of his works can be considered worthwhile.

The Promised Messiah (may peace be upon him) said that Ṣalāt is mandatory for every Muslim. It is mentioned in the traditions that a tribe came to the Holy Prophet (may peace and blessings of Allah be upon him) and accepted Islām but requested that the condition of Ṣalāt be waived for them because they were businessmen with no time and handling of animals makes their clothing unclean. The Holy Prophet (may peace and blessings of Allah be upon him) replied that there is nothing left in the Faith without Ṣalāt. That Faith is nothing that has no Ṣalāt. What is Ṣalāt? It is presenting your weaknesses and shortcomings before God and seeking His help. It is standing before His authority in all humility and obedience and falling before Him in prostration in helplessness and beseeching His help. Just like a beggar praising his benefactor and recounting his attributes and greatness to try and bring into motion his mercy. A Faith which does not have this is not a Faith. Man is always vulnerable. He should always seek approval of God and seek His help. Love of God and His fear and to constantly asking His help is Ṣalāt and this is Faith." (Malfūẓāt, Vol, 5, pp. 253, 254)

Progress in the way of God is incremental. It needs hard work and effort. To arrive at the destination, Ṣalāt is a vehicle, which one can ride to get to God quickly. One who abandons Ṣalāt, how can he find God? (Malfūẓāt vol. 5, p. 255)

At another place, the Promised Messiah (may peace be upon him) says that there is no greater worship (wazifa) than Ṣalāt. It has praise of God, repentance, and invocation (Durūd). It is a collection of all the prayers and rituals. It repels difficulties and resolves all the problems. Offer Ṣalāt with understanding and with care. After the prescribed prayers, also pray in your own language. This will bring satisfaction in your heart. God willing, all troubles will be resolved. Ṣalāt is a way to remember God. It is said,

اَقِمِ الصَّلٰوةَ لِذِكْرِیْ

(The Holy Qur'ān, Chapter 20 [Ṭā Hā]: Verse 15, Malfuzat, vol. 5, pp. 432-433)

The Philosophy of Ṣalāt

Actions resulting from the feelings in one's heart are the real worship. Nature of man is such that the condition of the body affects the soul and the condition of the soul has an effect on the body. It is a common observation that a person who makes a sad posture and sits among those who are sad will become sad himself. Similarly, if he tries to be happy and sits among those who are happy, he will soon feel happiness. If one's heart is filled with sorrow and grief, his body withers and tears start to flow and his hair turn grey.

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[11] Tirmidhī, Kitāb al-Īmān, Chapter on the Characteristics of Jibril, p. 85 of vol. 2. Mishkat, Kitāb al-Īmān, p. 11.

[12] The Holy Qur'ān, 23[Al-Mu'minūn]: Verse 10

[13] The Holy Qur'ān, 70[Al-Ma'ārij]: Verse 24

[14] The Holy Qur'ān, 2[Al-Baqarah]: Verse 239

[15] The Holy Qur'ān, 74[Al-Muddaththir]: Verse 43, 44

[16] The Holy Qur'ān, 107[Al-Mā'ūn]: Verse 5, 6

[17] Bukhārī, Mawāqāt al-Ṣalāt

Delight and happiness, on the other hand, make his face bright and he feels energy in his body. Keeping this nature of man, some actions have been included in the worship of Ṣalāt which show respect so they can generate these feelings in the soul. Therefore, the actions during Ṣalāt, the time for Ṣalāt, direction, posture, folding of hands, bending and bowing are all for changing the feelings within. Or in other words these are the results of such feelings and emotions.[18]

Ṣalāt is not a punishment. It protects from sin and harm. Islām does not want a person to pray for 10 or 15 minutes because God commands so, but he should do so because Ṣalāt takes away the sins and causes reformation.

There are people who offer Ṣalāt and yet are involved in sins. This is because they offer Ṣalāt without conviction. They only do so as a routine and a habit. Their soul is lifeless. Ṣalāt which washes away sins has a living soul and spirit of truth. It has the ability to bring change. Ṣalāt is not just an outward expression of a ritual; various elements of Ṣalāt are a spiritual exercise. One stands before God. Standing is an expression of respect. Rukū‘ is preparation to show how far he will go to express his obedience. Sajdah is a position of humility which expresses complete submission to God. These are the routines; God has established as a reminder. These physical routines have been prescribed so the soul can have the same emotions spiritually. If the outward physical routine is carried out as a punishment and one quickly tries to get rid of it, then what enjoyment can be expected from this? Until one experiences the gratification, how could he find the reality? This will only happen when his soul will fall on the threshold of God in humility and the soul speaks what the tongue utters. This is when joy, light and satisfaction is achieved.

Ṣalāt washes away the inner filth of a person just like water does. His soul starts to flow before God. The Rukū‘ in Ṣalāt is that one bows before God by leaving all other loves and relationships. The Sajdah of soul is when he prostrates before God and eliminates his own being completely.

This is the Ṣalāt which burns down the evil and creates a light which guides the seeker on His path and saves him from the perils of the way. This is the condition depicted in the following verse”[19]

اِنَّ الصَّلٰوۃَ تَنۡہٰی عَنِ الۡفَحۡشَآءِ وَالۡمُنۡکَرِ

A bright light is in his heart. This is achieved by perfect humility, humbleness and obedience. How can he think about sin? How can rebellion take root in him? He cannot even look at evil options.[20]

Ṣalāt is the fountainhead of spiritual progress. We have been taught that only God is our master. We should consider only Him as our sustainer and should obey him in everything. Whatever we do should be for the sake of God. We should not forget him by getting involved in the works of this world. Early in the morning, Ṣalāt reminds us of this. Then we get involved in our daily work. At intervals we are reminded again. And at night before going to sleep one last time this reminder is given again. This is what has been said in the word of God:

اَقِمِ الصَّلٰوۃَ لِذِکۡرِیۡ

To perform his duty one should be used to his work. This is the wisdom behind practicing the routines of an army. Keeping this in mind Ṣalāt is repeated many times during the day to test the Muslims over and again.

Ṣalāt establishes in one’s heart the fear of God, His omnipotence and Perfect knowledge. It is a constant reminder that we should not be oblivious of God’s presence. A person goes before God again and again, and confesses before him that He is the Perfect Being, and Sustainer of all, and He is Merciful and gives reward for the hard work. Reward and punishment lie in Your hands. I am Your humble servant and believe you to be my sustainer and profess your obedience. Such a person will surely turn away from sins. How could it be that a person considers God to be the Master, Gracious, Merciful, Perfect in knowledge and Master of the Last Day, and will not abandon sin.

During Ṣalāt one also gains knowledge of God’s commandments as some portion of the Holy Qur’ān is recited in it. We refresh our memory of these commandments daily many times. This causes passion for obedience and compliance. Ṣalāt also tells us that the task assigned to us is not within the ability of one person. We all have to work together to achieve our objective. Until we all work together for the success of Islām, it will not happen.

Every nation has some way of worshipping God. It is not necessary that there is any wisdom behind them. However, every movement in Islāmic worship is useful and honorable. All recitations during the worship are meaningful. In Ṣalāt all postures of respect commonly present in various nations are included.

In the Persian nations, standing up with the hands freely hanging by the sides was an expression of respect. Among the Turkish nations, standing with your hands folded was considered respectful. Among the Jews and some other nations, bending or bowing was considered respectful. In Indian culture and some African tribes, prostration was deemed respectful. Among the

[18] Tafsīr-e-Kabīr, p. 30
[19] The Holy Qur’ān, 29 [Al-‘Ankabūt], Verse 46
[20] Malfūẓāt vol. 1, pp. 164-166

Europeans, resting on the knee was considered respectful. In every nation there are postures expressing respect. All of them have been collected in Ṣalāt.

One advantage of this is that when someone accepts Islām he will find the practice of his nation in Ṣalāt. This will give him pleasure. A Christian likes bending on his knee, that is the position of "Tashahhud." because among Christians to sit in the posture of Tashahhud is to show respect. The Indian expresses respect by prostration. The Iranian stands with his hands by his sides. The Jew expresses respect by bending. Any nation that enters Islām, finds satisfaction when it sees its ways of respect in Islāmic worship. This is such a positive for Islām. In other nations, you cannot find this. Since Islām is a universal religion, we find this here.

Another distinction of Ṣalāt is that there are Sunnah and Nawāfil before Farḍ Ṣalāt in addition to Wuḍū, and then Sunnah after Ṣalāt. Stress is laid on Nawāfil and Sunnah so that one may collect his thoughts, turn away from other engagements and totally focuses on God. This is a psychological fact that every task is started before its appointed time. For example, if we want to catch the 10 o'clock train, we start thinking about it from 8 o'clock. We start preparing for breaking the fast fifteen or twenty minutes before time. This is the case with every task. Every task lingers on after it is finished, and the next assignment is started a little before time. If Wuḍū was not required before Ṣalāt and Nawāfil afterwards, the Ṣalāt would be wasted in other thoughts. So, the Ṣalāt has been placed safely between these two walls. Man has been provided with this protection so he can remember God safe from the enticements of Satan.

There is a direction appointed for Ṣalāt. Every person offering Ṣalāt faces towards it. People in Africa face towards the East, Europeans face South, Iranians face South West and people of India and Pakistan face towards West. Muslims living in any part of the world feel that they are all facing towards one direction. A sense of unity is fostered. But it was reminded that the direction itself is not important to dispel any thought of "shirk." Allāh says in the Holy Qur'ān:[21]

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ

To Allah belong the East and West, so whithersoever you turn, there will be the face of Allah.

No other religion has taken worship to this perfection except Islām.

Then there is concept of collectiveness in Islāmic worship which is the real purpose behind religion. Of course, there are two aspects to human life, individual and collective. It is necessary to be careful about both these aspects in religious, social, national and political matters. Nations who have not been careful about their collective responsibility in matters of politics have declined. Others who consider man just a structural part of the machine of government have obliterated the paths of human development. It is necessary to maintain the individual identity as well as collective responsibility in balance. This is the only way to success even in matters of Faith. Islām has kept this fact in view and given importance to collective actions in worship. For example, in Ṣalāt, there is individuality as well as collectiveness. The collective nature of Ṣalāt has been given a special importance. It is necessary to offer Ṣalāt collectively in the mosque, save for exceptions.

It is also instructed that one should try to offer Ṣalāt in his local mosque. This provides for opportunity to know your neighbor and his problems. It creates a sense of unity. It is mentioned in the traditions that companions were discussing that they should go to some mosque in another neighborhood. One companion pointed out that the Holy Prophet (may peace and blessings of Allah be upon him) had said that one should offer Ṣalāt in his local mosque and he would do so, instead of going to some other neighborhood.

Then the Ṣalāt in Islām is prescribed for so many different times of the day, that there is no such example in other religions. There is Ṣalāt before sunrise, then just after the sun declines, then before sunset, then after sunset and then before going to sleep. These five prayers are mandatory. They are not optional. So much worship and all in congregation is not found in other Faiths. In short, the opportunity for so much collective worship, which is found in Islām, is not present in any other Faith.

Therefore, Ṣalāt is a unique worship which is different from the worship found in other religions. There are both, individual and collective elements in it. During Ṣalāt Muslims praise God Almighty and pray to him for their own well-being, their family, and friends. During the Ṣalāt one cannot look around or talk to others. There is no racial or national distinction during Ṣalāt. All are equal before God. The rich and the poor stand next to each other. A servant has the right to stand next to his master. All have equal rights in the mosque and no one can be removed from his place. All stand equal before God in silence. They follow the calls of the Imām and perform the worship accordingly. Sometimes the Imām recites the portion of the Holy Qur'ān aloud for everyone to

[21] The Holy Qur'ān, 2[Al-Baqarah]:Verse 116

recognize the instructions of God and at other places, the followers recite their own prescribed prayers.[22]

Islām has removed another taboo. A Christian goes to a church for his worship, a Hindu goes to the temple, and a Sikh will go to his Gurdawarah, but the Holy Prophet (may peace and blessings of Allah be upon him) said that:[23]

جُعِلَتْ لِيَ الْاَرْضُ مَسْجِداً

The entire earth is a mosque for me.

Other religions pray only in their churches and temples, while Muslims pray anywhere. It is only Muslims who have prayed at every spot all around the world. When we go anywhere, we pray at different spots so no place is left on this planet where God has not been worshipped. As God created equality among the Muslims by permitting anyone among them to be the Imām, he created equality of place by declaring

جُعِلَتْ لِيَ الْاَرْضُ مَسْجِداً

Then he made every house a mosque by prescribing Nawāfil along with the Fard Ṣalāt. The Holy Prophet (may peace and blessings of Allah be upon him) has instructed that the Nawāfil should be offered at home. He said,[24]

لَا تَجْعَلُوْا بُيُوتَكُمْ مَقَابِرَ

It is not permitted to offer Ṣalāt at a grave. This saying means, don't make your houses like a grave. Offer some Ṣalāt at home such as Nawāfil.

Once a person stands by saying Takbīr, he is now in the presence of God. He cannot talk to anyone, cannot reply to someone's greetings, or look around. A person who is not praying cannot engage him, nor point out his mistakes even if he sees one. As long as he is offering Ṣalāt he is in the presence of God. No one should disturb him nor can he look around. The Holy Prophet (may peace and blessings of Allah be upon him) said that a person who looks around during Ṣalāt, God will make his head like that of a donkey. This underlines the lack of understanding of a person who looks around in Ṣalāt. He draws his attention away from God to look at other things which are trivial.

When a person stands in Ṣalāt and says the Takbīr, he is making an announcement that O my friends and family, I am now standing before God and take a leave from the affairs of this world. Then at the end of Ṣalāt he says Salām and announces to the world that I am back.

Iqāmah al-Ṣalāt

The Holy Qur'ān has used the words, "Iqāmah al-Ṣalāt" for offering Ṣalāt. The word "Iqāmah" means to stand firmly. This means that Ṣalāt should be offered regularly and every day without fail.

Another meaning of "Iqāmah" is balance accuracy. It means that Ṣalāt should be offered at the appointed time with all its requisites without leaving out any element.

The third meaning of "Iqāmah" is to establish something. This means that not only one should offer Ṣalāt himself but try to establish it among others too.

So, God expects that the believers will not only offer Ṣalāt themselves, but also try to establish it in others too. If people do not know how to offer Ṣalāt, they should train them. If someone does not know the meaning of the Arabic terms, they should teach him. Everyone should get busy in trying to establish Ṣalāt in the world. Some will be describing the benefits of Ṣalāt, some will be training people in Ṣalāt, some will be teaching the translation of Ṣalāt, some will be trying to create love of Ṣalāt in the hearts and some will be making arrangements for Ṣalāt. No believer will be left who is not following this commandment. God says that you are not only required to offer Ṣalāt yourselves but you are also required to establish Ṣalāt in others too. You should tell them about Ṣalāt, teach them how to pray, and teach them the translation of Ṣalāt. You should firmly establish Ṣalāt in the whole world.[25]

Another meaning of "Iqāmah al-Ṣalāt" is to offer Ṣalāt in congregation. The Iqāmah which is called before Ṣalāt points to this, as if God is saying that not only you should worship God but do so in congregation. In other religions, people who do individual worship are considered pious, holy and closer to God. In Islām however, if someone does not offer Ṣalāt in congregation, no matter how much he worships individually, cannot be considered holy and cannot be considered honorable. This is a huge difference between Islām and other religions.

Those who are considered holy in other Faiths because of their individual worship are declared apostates and dead in Islām. The world considers them pious but Islām considers them away from God. In Islām it is said اَقِيْمُواالصَّلٰوةَ. The instruction is not only to offer Ṣalāt but to do so in congregation. Offer Ṣalāt with other people. Not only mend your ownself but also help others to do so. Don't run away from your people. Be with them! Just like a watchman, guard their values and

[22] Introduction to the Study of the Holy Qur'ān
[23] Bukhārī, Chapter on Tayammum.
[24] Tirmidhī, Bab Thawāb al-Qur'ān
[25] Tafsīr-e-Kabīr, vol 6, part 4, pp. 385-6

spirituality.[26]

Another meaning of "Iqāmah" is to support something which tends to fall. This means that one should constantly try to establish Ṣalāt. It also points to the fact that human condition is not constant. Sometimes he has disruption of thought in his Ṣalāt. But he should not get discouraged and try to offer Ṣalāt properly. God only asks for sacrifice which is in one's power. Those who try to offer Ṣalāt carefully with all its requisites even when it is hard for them, God will accept their Ṣalāt and will not let it go to waste. The Promised Messiah (may peace be upon him) said, "A righteous is mindful of God and establishes Ṣalāt. Several types of doubts and obstacles block his path and cause the Ṣalāt to fall. Notwithstanding the struggle in his self, he establishes the Ṣalāt again. When Ṣalāt falls again he stands it back up again. This remains his condition. With effort and care he establishes the Ṣalāt again and again until Allāh provides him guidance with his word. What is this guidance? At this point, instead of يُقِيْمُوْنَ الصَّلٰوةَ he is liberated from such struggles and doubts. Allāh provides him a status from the unseen and man attains perfection so that Ṣalāt becomes like food for him. He gains such pleasure and satisfaction in Ṣalāt as when one drinks cold and pure water in extreme thirst. He drinks it with pleasure and to his satisfaction. Or just as if he was hungry and is served excellent food which he eats with enjoyment. This is his condition in Ṣalāt. Ṣalāt becomes like an addiction for him and without it he feels pain and dissatisfaction. By offering Ṣalāt he feels pleasure and satisfaction. Not everyone can attain this feeling and it cannot be described in words. A man progresses to a place where he develops a personal love with God. At this stage, he does not need to make an effort to establish his Ṣalāt as his Ṣalāt is now permanently established. This is now his natural state and his desires are in line with the will of God. His condition is such that he now has a personal love with God without any pretense. As other creatures and human beings gain pleasure in their activities, he gains more pleasure in Ṣalāt.

Ṣalāt is the step towards all progress. This is why it has been called the pinnacle of a believer. There have been hundreds of thousands of righteous people in this world. How did they achieve this high status? Only through Ṣalāt! Holy Prophet (may peace and blessings of Allah be upon him) said,

قُرَّةُ عَيْنِى فِى الصَّلَاةِ

My satisfaction lies in Ṣalāt. (Nisa'i, Bab al-Nisa, 1)

When a person attains this high status, his ultimate satisfaction lies in Ṣalāt. This is the meaning of the instruction of the Holy Prophet (may peace and blessings of Allah be upon him). A person gains freedom from the conflicts of his soul and attains this high status.

Remember that يُقِيْمُوْنَ الصَّلٰوةَ is the first stage where he offers Ṣalāt without any satisfaction and pleasure. But this book (The Holy Qur'ān) guides this person and delivers him from this state to another state where Ṣalāt becomes a pleasure for him."[27]

The Meaning of Ṣalāt

The word Ṣalāt means movement or moving the hip. In this context Ṣalāt is also called Ṣalāt, because it causes one to become alert and responsible. It does not let a person become lazy and useless. One who offers Ṣalāt regularly is always ready to serve God and his creation. He abhors laziness and lethargy.

Another meaning of Ṣalāt is burning or roasting. In this context the Ṣalāt is called Ṣalāt because it gives warmth to the love of God. Sufi people say that it is essential to burn in the heat of love of God during Ṣalāt just as a steak is roasted.

Another meaning of Ṣalāt is a passionate prayer and beseeching. The soul of Ṣalāt is prayer. During Ṣalāt a person goes to God seeking his love. Therefore, Ṣalāt is called Ṣalāt as a complete and perfect prayer.[28]

The Promised Messiah (may peace be upon him) said, "Once I pondered over the difference between Ṣalāt and prayer. In the Ḥadīth it is said,

اَلصَّلٰوةُ هِيَ الدُّعَا وَالصَّلٰوةُ مُخُّ الْعِبَادَةِ

Meaning Ṣalāt is prayer. Ṣalāt is the gist of worship. When one prays for only worldly matters it is not Ṣalāt. When a person desires to seek God and keeps his pleasure in mind and when he stands before Him respectfully, in all humility then he is offering Ṣalāt. The reality of Ṣalāt is that the relationship between man and God is strengthened. This Ṣalāt is the means to get closer to God and protects the man from unreasonable matters One should be focused on attaining closeness to God. After this, it is necessary that one should pray for his worldly needs too. It is because sometimes worldly difficulties become an obstacle in the spiritual matters, especially in times of scarcity and hardship. The word Ṣalāt points to passion just as fire produces heat similar passion should be in the prayers too. When one gets to this state which is close to extinction, it is called Ṣalāt."[29]

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[26] Tafsīr-e-Kabīr, vol 6, part 4, section 2, p. 385

[27] Malfūẓāt vol. 8 p. 309-310

[28] Al-Mufridat. Under the word 'sala'

[29] Malfūẓāt, vol. 7, p. 368.

Ṣalāt and prayer

Islām has opened an avenue for prayers through Ṣalāt. Praying is an important part of Ṣalāt as it opens the secrets of nature. The key to knowledge is prayer. There is no element of knowledge and understanding which has been revealed without prayer. What is prayer? When we reflect to find solutions of problems and struggling in it, we are practically asking help from the higher power from whom nothing is hidden. The other name of this struggle is prayer.

When our soul beseeches the source of all blessings in the pursuit of something and in our limitation turns to find the light, in fact it is taking help from prayer. What is meant by praying? Just that the one that has perfect knowledge puts something in our heart or creates something. Hence, prayer is a name given to finding a solution.

Prayer and planning are two natural elements which have been in the service of mankind from the beginning. As humans tend to turn to planning and mending at the time of difficulty they also turn to prayer and charity. If we look at the conduct of all nations of this world, we find that nothing has transpired contrary to this view. This is proof of the fact that human nature has never separated praying from planning. Prayer is a motivating force for the planning and planning is an essential result of praying. Because of praying, one finds the means, peace satisfaction and prosperity. One who prays from the depth of his soul, it is not possible for him to fail. Nevertheless, it is God, who knows what is good for him. This is in the hands of God. He can give in any manner he wants. Just like a child who asks his mother for fire or a snake, we are at a mistake in our asking; God gives us what is better for us. If we are not mistaken in our plan then he gives us accordingly. In either situation, our Faith is strengthened as there is a permanent connection between praying and friendship with God. When God wills something, then according to his practice, some pious servant of his begins to pray earnestly for that matter. He spends all his energy and focuses on this matter. His prayers beseech the mercy of God and he creates new ways for accomplishing the task. For such type of prayer, the heaven comes closer to the earth, and the prayer is accepted and new means are created for solving the problem. The knowledge of such events is given before time. At the least, the belief of acceptance of this prayer is driven into the heart just like an iron stake. The truth is that if there was no prayer, no one could recognize God with perfect certainty. The fact is that no one could recognize the all-powerful God without the signs, which appear as a result of prayers. Anyone who seeks Divine light in this life should remember that prayer is the only way, which give us faith in God. It removes all suspicion and doubt. Any prayer even if it is for worldly matters it comes through our spirituality and holiness. It increases us in our faith and gives us peace and satisfaction. Then it addresses our worldly problems and removes our concerns in the best possible way. Prayer is only that which has power in it and after it a light comes from the heavens, takes away our fear, and gives us satisfaction and peace. After a true prayer, the wise God sends his help in two ways. One he removes the trouble which was about to overwhelm us. Second, he gives us extraordinary strength to bear the difficulty and helps us and gives peace." (Summarized from Barakat-ud-Du'ā, Ruhani Khazā'in, vol. 6)

The cure for lack of interest in Ṣalāt is prayer. It will eventually produce interest. Prayers are of two types. First are prescribed, meaning the important prayers which we could have guessed. God and His Prophet (may peace and blessings of Allah be upon him) fixed those in The Holy Qur'ān and Ḥadīth such as the entire Surah Al-Fātiḥah, and other statements during Rukū' and Sajdah. Second are those prayers, which we can do in our own language for our own needs such as job, business, or financial issues.

During Ṣalāt a Muslim is instructed to pray and ponder over the attributes of God. He recites a portion of the Holy Qur'ān every day in his Ṣalāt. Therefore, every Muslim has an opportunity to reflect over the attributes of God and learn from them.

A Real Life Example for Acceptance of Prayers

The Promised Messiah (may peace be upon him) said,

"Have you any notion what was the strange event that occurred in the wasteland of Arabia when hundreds of thousands of the dead were revived within a few days, and those who had been misguided through generations exhibited Divine complexion, and those who were blind began to see, and those who had been dumb began to utter words of Divine wisdom, and the world underwent a revolution which no eye had seen before and no ear had heard of. Do you know how all this came about? It was the supplications during dark nights of one who had lost himself in God which caused a revolution in the world, and showed such wonders as could never have been expected from that Unlettered and Helpless one [the Holy Prophet^{sa}]." (Blessings of Prayer (Barakat-ud-Du'ā), p. 17, Islam International Publications, UK.)

اللّٰھُمَّ صَلِّ وَسَلِّم وَبَارِک عَلَیہِ وَاٰلِہ بِعَدَدِ هَمِّه وَغَمِّه

وَ حزنِه لِهٰذِهِ الْاُمَّة وَانزل عَلَیه اَنوار رَحْمَتِکَ اِلَی الْابد

Ṣalāt and Remembrance of God

Ṣalāt is a collection of various types of remembrance of God. Remembering God brings peace to the heart. The Holy Qur'ān says:[30]

اَلَابِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

One should remember God as much as possible in Ṣalāt. It will bring peace to the heart. It requires persistence and hard work. If one gets tired and upset quickly, then peace cannot be achieved. Look at a farmer and see how hard he works. Then he spreads the grain out in the open with full faith and certainty. The onlookers might think that he has wasted his grain. Then a time comes when he gathers the fruit of his effort. He has faith in God and persists. Likewise, when a believer creates a relationship with God and displays persistence in his way, then God turns to him with mercy. He is blessed with knowledge and awareness. It is a mistake to expect this without doing any hard work or effort. When effort is required for success in worldly matters then how would it not be necessary to find God? In his way, one should march with steadfastness and fortitude and be ready to bear any hardship. Then he will have any hope of receiving from God's grace.

Remembrance of God is an abstract worship. Ṣalāt is a specific worship which cannot be done at all times and places. Abstract worship such as remembrance can be done at any time and under any circumstances such as walking, standing, or lying down. Someone asked a holy man that if we will be constantly worshipping how we would do our daily work? He said that the hands should be busy in work while the heart should remember God. Anyone can remember God while he is working. We can praise God while walking, driving, playing, or any other activity. Such praise of God does not exist in any other religion.

The greatest of all praises is "Bismillah." The Holy Prophet (may peace and blessings of Allah be upon him) has instructed us to recite "Bismillah" before starting any task. Without it, there will be no blessings. One should say "Bismillah" before doing anything such as while dressing, wearing shoes, eating food, drinking water, his work, washing clothes, cooking and so on.

The second praise is "Al-Ḥamdu Lillāh" which is at the end of every task. In the Holy Qur'ān Allāh says,

واخردعوٰهم ان الحمدلله رب العالمين

The last and final utterance of the believers is that all praise belongs to God who is the master of all the universes.

Third praise is "Subhan Allāh." It is uttered at every task, which is unexpected and unusual.

In times of trouble, we say اِنَّا لِلّٰهِ وَاِنَّااِلَیہِ رَاجِعُوْنَ. It means we belong to Him (God) and to Him shall we return. When we lose something or a relative or family member dies, we say this praise. It means that whatever we had belonged to God. If He takes it back we are content with His will. And finally we will also return to Him. This expression is used at the time of a loss.

When we do something that is "Makrooh" (disliked or offensive act) we should say:

لاحول ولا قوة الا بالله

This means that the protection from all that is undesirable comes only from God.

If one is in a sinful situation he should say, استغفرالله meaning, I seek refuge of God from the satanic desires.

Then we say, اعوذبالله. This is said in the beginning of a work where we suspect satanic interference such as distractions while reciting the Holy Qur'ān. We are advised to do so in the Holy Qur'ān.[31]

Before going to sleep we are instructed to recite "Ayat al Kursi" and three "Qul" (last three Surahs).

1) At the time of waking up one should recite: اَلْحَمْدُ لِلّٰهِ الَّذِی اَحْیَانَا بَعْدَ مَا اَمَاتَنَاوَاِلَیْهِ النُّشُوْرُ

Similarly, there are praises at the time of illness or at the time of getting better from the illness.

There is praise at the time of going to the bathroom: اَللّٰهُمَّ اِنِّی اَعُوذُ بِكَ مِنْ الْخُبُثِ وَالْخَبَائِثِ

There is praise at the time of taking a bath.

There is praise at the time of relations between the spouses:

اللَّهُمَّ جَنِّبْنَا مِنَ الشَّيْطَانَ وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْتَنَا

There is no aspect of human life where we cannot praise God. Other than Ṣalāt and praise of God, Islām has described some other ways of correction of the self and attaining nearness to God.

1) **Reflection:** It means to examine the philosophical issues and ponder over them. It is helpful in recognizing God.

2) **Gratitude:** Allāh the Almighty says: لَئِنْ شَكَرْتُمْ لَاَ زِيْدَنَّكُمْ. This emotion of gratitude helps in reflection

[30] The Holy Qur'ān, Al-Ra'd:29

[31] The Holy Qur'ān, 16[Al-Naḥl], Verse 13

and ways to reach God are opened.

3) **Recollection:** It means to recount or remember a past event and use it to derive a principal. This is also a way for the cleansing of the heart.

4) **Cognizance:** To reflect on the human emotions and to bring them to consciousness.

5) **Knowledge:** Recollection is recounting of personal events, while knowledge is gained from the experience of the world.

6) **Jurisprudence:** It pertains to all matters related to the obvious. When we reflect on the inner emotions related to the obvious it helps the understanding. In the Holy Qur'ān it is said: وَلَكِنْ لَا تَفْقَهُونَ [32]

7) **Logic:** Logic works like a break on human thought just as a brake works to protect the car. If used properly it can take one to the good.

Vision: Allāh the Almighty says in the Holy Qur'ān, أَفَلَا تُبْصِرُونَ It means to look at things with the spiritual wisdom.

8) **Looking and Watching:** These two words are close in their meaning but there is a difference. Looking is seeing with understanding. Watching is also reflecting on it.

Summary

The true Ṣalāt is where a person can experience its effects and recognize a holy change in him. Ṣalāt stops him from sins and evil. It is a protection against the sin. It controls the passions and is a cure for the slackness and arrogance of evil inciting self. It makes a person holy and reforms him.

Ṣalāt protects against the habit of wasting time. It creates a routine and keeps a person active. It promotes discipline in one's life and helps in worldly matters too. Ṣalāt also promotes humility and humbleness in a person and makes him compassionate and caring.

Ṣalāt promotes unity and co-operation among the people. They are able to recognize their common interest and national priorities. It creates equality among people and they care for each other. National pride and strength is increased.

There is occasion in Ṣalāt to recite the Holy Qur'ān and this increases one in his faith. It creates the habit of worship and remembrance of God. One begins to show more gratitude towards God.

Q: Sometimes there is pleasure in Ṣalāt while at others there is no interest. How can this be corrected?

A: One should not give up. He should make an effort to find pleasure in Ṣalāt when it is lost just as one does if someone steals his wealth. One is careful and makes a better effort for the next time to protect his wealth. In the same way, one has to be on guard against losing interest in Ṣalāt. If one loses interest in Ṣalāt, he should not ignore it. It is just like a thief stealing and it is a spiritual illness. If a person falls ill, he seeks treatment. In the same way if one suffers spiritually, he should pay attention immediately.[33]

Q: A person asked if one's focus is lost in Ṣalāt and he keeps thinking about other things, what should be done?

A: If other thoughts come to mind, resist them. The Promised Messiah (may peace be upon him) used to say that stand in Ṣalāt as a duty. If you get spiritual satisfaction, this would be a gift from Allāh the Almighty. If spiritual satisfaction is not achieved, keep trying. Make sure that other thoughts do not occupy your mind. You will be liable for reward. This is a struggle between you and Satan. One who is trying in this struggle cannot be a sinner.

A person who enjoys other thoughts in Ṣalāt and does not care is a sinner. One who fights them is a soldier of God and is liable for reward.

(To be continued)

Errata

The Special Issue of the Aḥmadiyya Gazette USA on "Inspired Souls", vol. 73, Nos. 10-12, vol. 74, Nos. 1-9, p. 196)
Please read **Jamaluddin Kahlon as Kamaluddin Kahlon and Dr. Jameel Strickland as Dr. Jameela Strickland.**
(Editor the Ahmadiyya Gazette USA)

[32] The Holy Qur'ān, Banī Isrā'īl Verse 45

[33] Fatāwā Masīḥ Mau'ūd, p. 36

JOIN OUR TEAM

National Publication Department is looking for graphic designers with diverse expertise to join our team. We are developing a network of individuals with expertise in multimedia and graphic design. We are looking for individuals interested in extending a helping hand and assistance to the publication department and other departments of the Jama'at in event promotions, website design/development, flyers/posters development, etc.

This network will also give us the ability to help those individuals who are trying to get into this field with letters of recommendation.

if you are a

- GRAPHIC DESIGNER
- ILLUSTRATOR
- CALLIGRAPHER
- VIDEO PRODUCER
- ANIMATOR

Email your letter of interest and resume to publications@ahmadiyya.us

USA Jamāʿat Calendar 2024

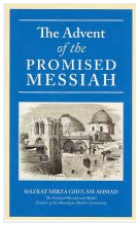
Date/Day/Time	Event	Local/Region/National	Venue
1 Jan, Mon	New Year's Day		Fed Holiday
5-14 Jan Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamāʿat
6-7 Jan Sat-Sun	Local Jamāʿat/Auxiliary Activities Review of 2023 and Plan 2024 activities	Local/Aux/Jamāʿat	
6 Jan, Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
12-14 Jan Fri-Sun	Ansar Leadership Conference	Majlis Ansarullah	Bait-ul-Ikram TX
14 Jan, Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
15 Jan, Mon	Martin Luther King Jr. Day Long Weekend		Fed Holiday
20 Jan, Sat	National Wāqifīn-e-Nau Boys National Career Expo	WN Dept	S.V./ Online
21 Jan, Sun	National Wāqifāt-e-Nau National Career Expo	WN Dept	S.V./ Online
21 Jan, Sun	Seerat-un-Nabi Day	Regional	Jamāʿat
27 Jan, Sat	Nationwide Flyer Distribution – Local	WN & Tabligh Depts	Jamāʿat
28 Jan, Sun	National Public Affairs Seminar	Umur Khārijiyya Dept	Bait-ur-Rahman, MD
29 Jan, Mon	Day on the Hill in Washington DC	Umur Khārijiyya Dept	Washington DC
1-10 Feb Thu-Sat	Salat Ashara	Tarbiyat Dept	Jamāʿat
3-4 Feb Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Feb Sat	National Amila Meeting	National Jamāʿat	Seattle, WA
9 Feb Fri	National Tabligh and Media Training	Lajna Imā'illāh	Virtual
11 Feb Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
11 Feb Sun	Wasaya Webinar	Wasaya Dept	Webinar
17 Feb Sat 7:30 EST	Pledge of a WN and its requirements	WN Dept	Webinar
19 Feb Mon	Presidents' Day Long Weekend		Fed Holiday
25 Feb Sun	Muslih Mauʿūd Day	Local	Jamāʿat
1-10 Mar Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamāʿat
2 Mar Sat	Refresher Course 2024 – Dar-ul Qaḍā USA	Dar-ul Qaḍā Dept	Bait-ur-Rahman, MD
2–3 Mar Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
2–3 Mar Sat-Sun	Local Ijtima Khuddam and Aṭfāl	Majlis Khuddam-ul-Ahmadiyya	Majlis
3 Mar Sun 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Dept	Webinar
8-10 Mar Fri-Sun	National Mentoring Conference (LMC)	Lajna Imā'illāh Meeting	Msq, NV
9 Mar Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
9-10 Mar Sat-Sun	Local Qur'an Conference	TaQwa Dept	Jamāʿat
10 Mar Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
12 Mar to 9 Apr	Ramadan	Local	Jamāʿat
16 Mar Sat	WN Awareness Day (Local Jamāʿat) Part of Afṭārī	WN Dept	Jamāʿat
17 Mar Sun	Know Your History – 7:30-9:00 PM EST	Ishaʿat Dept	Webinar
19-25 Mar Tue-Mon	Ramadan Tahrik Jadid Week	Tahrik Jadid Dept	Jamāʿat
24 Mar Sun	Masih Mauʿūd Day	Local	Jamāʿat
1-10 Apr Mon-Wed	Salat Ashara	Tarbiyat Dept	Jamāʿat
6-7 Apr Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
10 Apr Wed	Eid-ul-Fitr	Local	Jamāʿat
14 Apr Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
26-28 Apr Fri-Sun	Majlis Shura – USA Jamāʿat	General Secretary Office	Bait-ur-Rahman, MD
3-5 May Fri-Sun	Regional Ijtima Khuddam and Atfāl	Majlis Khuddam-ul-Ahmadiyya	Regional
4-5 May Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
4 May Sat 7:30 EST	How can WN prepare themselves for the Jamāʿat	WN Dept	Webinar
12 May Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
17-19 May Fri-Sun	Jamiʿa Canada Visit for Fathers & Boys	WN Dept	Jamāʿat
18 May Sat	National Amila Meeting	National Jamāʿat	Boston, MA
19 May Sun	Khilafat day	Local	Jamāʿat
27 May Mon	Memorial Day Long Weekend		Fed Holiday
1-2 Jun Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
1-2 Jun Sat-Sun	Local Khuddam Khilafat Day	Majlis Khuddāmul Ahmadiyya	Majlis
1-10 Jun Sat-Mon	Salat Ashara	Tarbiyat Dept	Jamāʿat
7-16 Jun Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamāʿat
8 Jun Sat	National Amila Meeting	National Jamāʿat	In=Person/Zoom
9 Jun Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar

15-16 Jun Sat-Sun	Spiritual Fitness Camp (Local)	Tarbiyat Dept	Jamāʿat
16 Jun Sun	Know Your History – 7:30-9:00 PM EST	Ishaʿat Dept	Webinar
17 Jun Mon	Eid-ul-Adha	Local	Jamāʿat
22 Jun Sat 7:30 PM EST	Roles and Responsibilities of a WN	WN Dept	Webinar
28-30 Jun Fri-Sun	Jalsa Salana USA	National	Richmond, VA
4 Jul Thu	Independence Day		Fed Holiday
5-7 Jul Fri-Sun	Jalsa Salana Canada		
6-7 Jul Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
13 Jul Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
14 Jul Sun7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
14-20 Jul Sun-Sat	National Youth Camp	Taʿlīm Dept	Bait-ur-Rahman, MD
26-28 Jul Fri-Sun	Jalsa Salana UK		
29 Jul-8 Aug Mon-Thu	Hifz-ul-Quran Camp	TaQwa Dept	Not Available
1-10 Aug Thu-Sat	Salat Ashara	Tarbiyat Dept	Jamāʿat
3-4 Aug Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Aug Sat7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Dept	Webinar
10 Aug Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
11 Aug Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
11 Aug Sun	Wasaya Webinar	Wasaya Dept	Webinar
11-17 Aug Sun-Sat	National WN Summer Camps (Boys and Girls)	WN Dept	Bait-ur-Rahman (B) SVA (G)
22-23 Aug Thu-Fri	Spiritual Fitness Camp (Local)	Tarbiyat Dept	Jamāʿat
23-25 Aug Fri-Sun	Khuddam National Shura	Majlis Khuddam-ul-Ahmadiyya	BRM, MD
30 Aug-1 Sep Fri-Sun	MSLM24 Conference	AMMA, AWSA, AAMS, IAAAE	Orlando, Fl
31 Aug-2 Sep Sat-Mon	Labor Day Long Weekend		Fed Holiday
7-8 Sep Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
8 Sep Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
13-22 Sep Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamāʿat
14 Sep Sat	National Amila Meeting	National Jamāʿat	Columbus, OH
15 Sep Sun	USA National Quran and Science Symposium	AAMS	TBD
21 Sep Sat	National Tarbiyat and Tahir Academies Conference	Tarbiyat Dept	BRM, MD
21-30 Sep Sat-Mon	Tahrik Jadid Ashara	Tahrik Jadid Dept	Jamāʿat
22 Sep Sun	Know Your History – 7:30-9:00 PM EST	Ishaʿat Dept	Webinar
1-10 Oct Tue-Thu	Salat Ashara	Tarbiyat Dept	Jamāʿat
4-6 Oct Fri-Sun	Ansar Shura and National Ijtima	Majlis Ansarullah	Bait-ur-Rahman, MD
5-6 Oct Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
11-13 Oct Fri-Sun	National Khuddam and Atfāl Ijtima	Khuddam-ul-Ahmadiyya	Bait-ur-Rahman, MD
12 Oct Sat	National Amila Meeting	National Jamāʿat	South Virginia
13 Oct Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
12-14 Oct Sat-Mon	Columbus Day Long Weekend		Fed Holiday
18-20 Oct Fri-Sun	National Ijtima	Lajna Imā'illāh	Bait-ur-Rahman, MD
26-27 Oct Sat-Sun	National TaQWA Conference	TaQwa Dept	Not Available
2-3 Nov Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
3 Nov Sun	National Education Excellence Day	Taʿlīm Dept	Jamāʿat
8-10 Nov Fri-Sun	Lajna Majlis-e-Shura	Lajna Imā'illāh	Detroit Msq, MI
9 Nov Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
10 Nov Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
16 Nov Sat	Regional WN Ijtimāʿāt (16 Regions)	Regional WN Dept	Jamāʿat
28 Nov-1 Dec	Thanksgiving Long Weekend (Thu-Sun)		Fed Holiday
1-10 Dec Sun-Tue	Salat Ashara	Tarbiyat Dept	Jamāʿat
7-8 Dec Sat-Sun	Local Jamāʿat/Auxiliary Activities	Local/Aux	Jamāʿat
7 Dec Sat	National Amila Meeting	National Jamāʿat	In-Person/Zoom
7 Dec Sat 7 P.M. EST	Waqf-e-Jadid Webinar	Waqf Jadid Dept	Webinar
8 Dec Sun 7 P.M. EST	Quran Talks	Tarbiyat Dept	Webinar
13-15 Dec Fri-Sun	Fazl-e-Omar Qaideen Conference/Atfāl Refresher Course	Khuddam-ul-Ahmadiyya	BRM, MD
13-22 Dec Fri-Sun	Ashara Waṣiyyat	Wasaya Dept	Jamāʿat
14 Dec Sat	Jamiʿa Inspiration and Orientation Camp and Virtual Open House – 3 Hours	WN Dept	Online
15 Dec Sun	Know Your History – 7:30-9:00 PM EST	Ishaʿat Dept	Webinar
15 Dec Sun	Wasaya Webinar	Wasaya Dept	Webinar
25 Dec Wed	Christmas Day		Fed Holiday
27-29 Dec Fri-Sun	West Coast Jalsa Salana (Tentative)	National Jamāʿat	Chino, CA

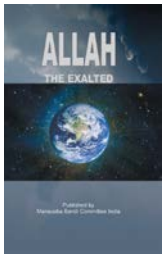
Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



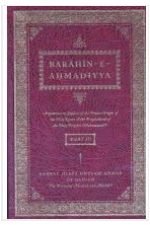
The Advent of the Promised Messiah

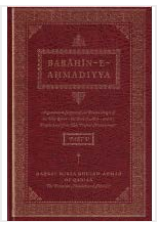


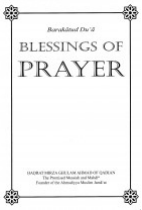
Allah the Exalted

Barahīn-e-Ahmadiyya 1-2

Barahīn-e-Ahmadiyya 3

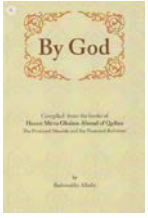

Barahīn-e-Ahmadiyya 4


Barahīn-e-Ahmadiyya 5

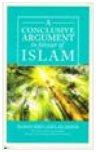


Blessings of Prayer

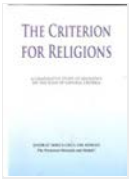
The British Government and Jihad



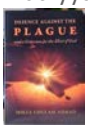
By God



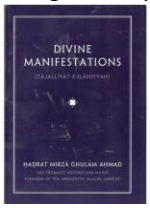
The Conclusive Argument in Favour of Islam



The Criterion for Religions

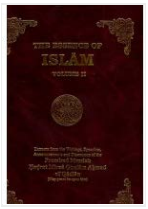


Defense against the Plague and a Criterion for the Elect of God

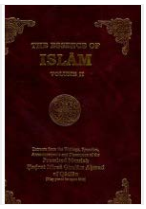


Divine Manifestations

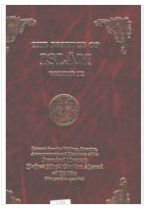
Elucidation of Objectives



The Essence of Islam Volume 1



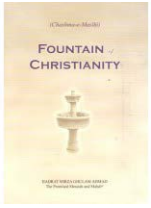
The Essence of Islam 2



The Essence of Islam 3

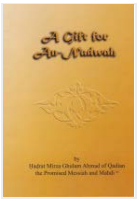
The Essence of Islam 4

The Essence of Islam 5

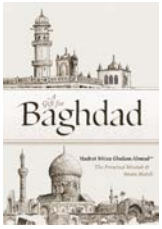


Fountain of Christianity

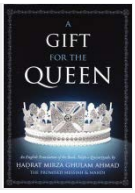
Four Questions by Mr. Sirajuddin, A Christian, And Their Answers



A Gift for Al-Nadwah

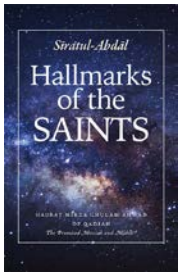


A Gift for Baghdad

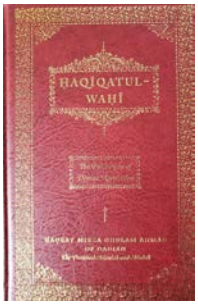


A Gift for the Queen

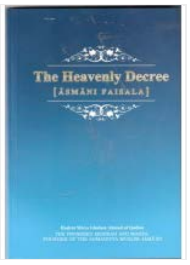
The Green Announcement



Hallmarks of the Saints

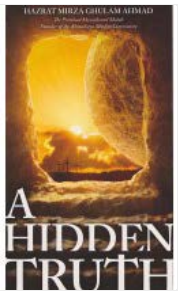


Haqiqat-ul-Wahi

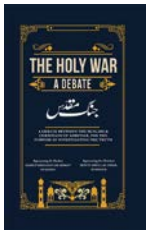


The Heavenly Decree

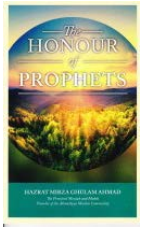
The Heavenly Sign



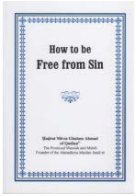
A Hidden Truth



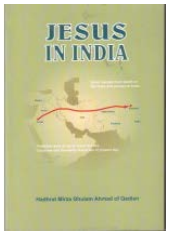
The Holy War



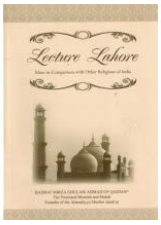
Honor of Prophets



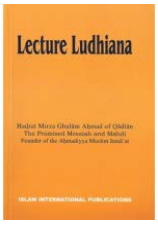
How to be Free from Sin



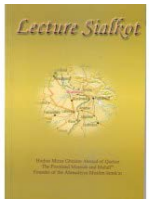
Jesus In India



Lecture Lahore

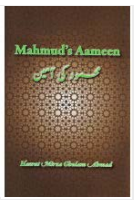


Lecture Ludhiana

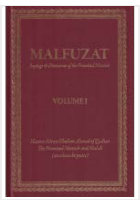


Lecture Sialkot

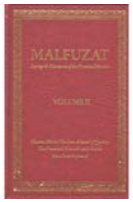
The Light of the Holy Qur'ān



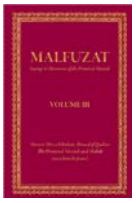
Mahmud's Ameen



Malfūzāt Volume 1

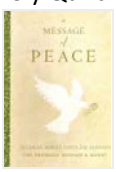


Malfūzāt Volume 2

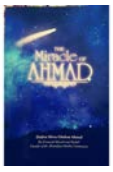


Malfuzat Vol 3

Malfuzat Vol 10



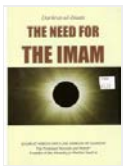
A Message of Peace



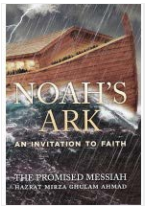
The Miracle of Ahmad

A Misconception Removed

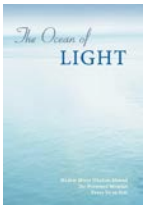
The Nature of the Mahdi



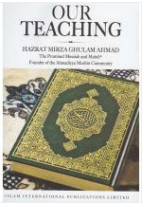
The Need for the Imam



Noah's Ark



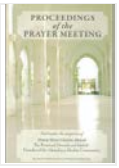
The Ocean of light



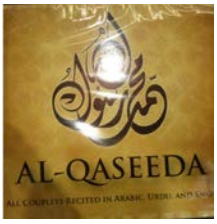
Our Teaching

The Philosophy of the Teachings of Islam

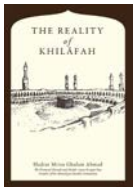
Pleasant stories and anecdotes



Proceedings of the Prayer Meetings



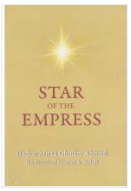
Al-Qaseeda Audio



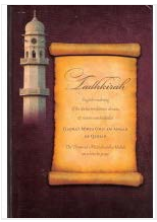
The Reality of Khilafah

A Review of the Debate Between Batalavi and Chakrhalavi

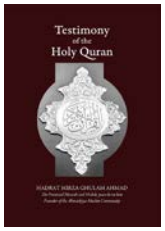
Selections from the Writings of the Promised Messiah



Star of the Empress

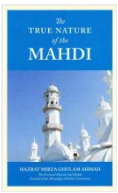


Tadhkirah

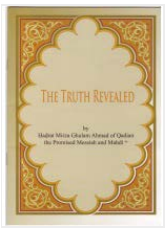


Testimony of the Holy Qur'ān

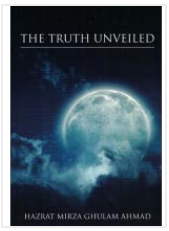
Three Questions by a Christian and Their Answers



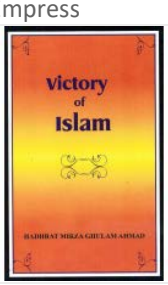
The True Nature of the Mahdi



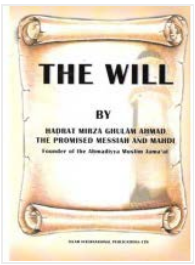
The Truth Revealed



The Truth Unveiled



Victory of Islam



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